

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, July 9, 1987

Published Since 1877

## Itawamba BSU travels to "melting pot"



Itawamba Community College Baptist Student Union members who traveled to Chicago on a mission trip were, from left, front row, Paula Stephens, Noel Edmons, Debbie Hayse; second row, Rickey Kelly, Barry Linton, Dawn Kitchens; third row, Darrell Hathcock, Wayne Vandiver (BSU director), Trent Long, and Terry Tutor.

By Wayne Vandiver

Involving college students in missions has always been one of the foundational goals of Baptist Student Union. In fact, missions is one of the pillars on which the total BSU program rests; the others being evangelism and Bible study.

One of the ways students can get involved in missions through the Baptist Student Union at Itawamba Community College is by participating in short-term mission projects. These projects usually last one to two weeks and take place during Christmas break, spring break, or when school is out in May. In the past three years, students from the ICC BSU have been everywhere from Daytona Beach, FL to Lindsay, CA. They have done everything from witnessing on the beaches in Florida to helping turn an old store building into a preschool

daycare center in California.

The most recent ICC BSU mission trip was taken by eleven people who met at 5:15 a.m., Saturday, May 16, at the ICC BSU Center. Their destination was Uptown Baptist Church, Chicago, IL.

Uptown Baptist Church is located in the heart of Chicago just five blocks north of the downtown area. The building formerly belonged to a Congregational church before being sold to the present Baptist congregation in 1981. The church was constituted in 1976 under the leadership of their present pastor, James Queen. He had grown up in this area and had a burden to reach this area for Christ. The church met in his home at first, then a warehouse, then a storefront, and finally in its present location.

The neighborhood that this church serves can truly be called a "melting pot," since it has every color of skin and many different languages spoken within its small area. Uptown Baptist Church has six congregations of different language groups. Pastor Queen, as he is called by his congregation, is a Southern Baptist home missionary.

Assisting him are three associate pastors who raise their own support through Mission Service Corps, two youth ministers who are paid through the Home Mission Board as youth interns, and six volunteer pastors for the "other than English" congregations. The only staff members actually paid by the church are the secretary and the live-in custodian. One of the special things about doing a mission project at this church was sharing in a nightly debriefing with one of the pastors or youth ministers.

Here is a partial listing of some of the projects and activities the students took part in:

- Visiting and witnessing to people in apartment buildings and on the street near the church;
- Painting Sunday School rooms and the church foyer;
- Cleaning windows, window sills, bathrooms, floors, closets, toolroom, and offices;
- Helping with Bible studies in halfway houses for former institutionalized mental patients;
- Visiting local nursing homes and spending time with some of the patients;
- Cleaning elderly people's apartments;
- Helping a woman move to another apartment;
- Helping provide an evening meal

for the street people;

— Helping distribute commodity food items to the poor people of the community;

— Teaching children and preschoolers in Sunday School and in the weekly "Laugh and Learn" program;

— Babysitting for staff members and people involved in home Bible studies;

— Leading in the music service on Wednesday night;

— Tutoring junior high students;

— Helping with junior high, high school, and senior adult Bible studies.

Some notes of explanation might be appropriate for some of these activities. The halfway houses were old hotel buildings no less than four stories tall. Uptown has the highest concentration of these halfway houses in Chicago.

The youth group was composed of 80 percent black, 15 percent Puerto Rican, and 5 percent white. These kids shared some interesting facts with the BSU students concerning the street gangs. It seems that these gangs have certain colors they are supposed to wear and even go so far as identify each other even by the way one's arms are crossed. To hear them talk was to grow in appreciation of living in a small town in northeast Mississippi.

The students discovered that most of the people smiled and welcomed them and listened to them as they shared about Jesus and the church. In fact, the only problem they had in visiting here was getting through the security systems of the various buildings.

Another eye-opening experience was helping feed the street people. These people have no home, so they literally sleep on the streets. It was not uncommon to look out the window and see two or three of them asleep on the church steps. Just to watch them come into the church basement and sit down to eat was a learning experience. Some seemed very appreciative. Others seemed to have a "you owe it to me" attitude. The saddest part was to see the children that were a part of this group. They were with adults who looked as if they had spent every dime they ever owned on alcohol. One could only wonder, "What is going to happen to them?"

The churches of Chickasaw, Itawamba, Lee, Monroe, and Pontotoc counties offer prayer and financial support that help to make missions experiences such as this available to students.

## VBS can provide force for summer evangelism

By Frank Wm. White

NASHVILLE (BP) — While some 30,000 churches in the Southern Baptist Convention are conducting Vacation Bible School this summer, Lakeview Baptist Church in Tallahassee, is preparing for a VBS Explosion.

VBS Explosion, a program under development by the Southern Baptist Sunday School Board, is a summer-long involvement in Vacation Bible School and relies on the strengths of the program to increase evangelism and enrollment at the church, explained Sharon Smith, minister of education.

The church is participating in a pilot project for VBS Explosion.

Materials for the program will be available from the board in October 1988, said Art Burcham, supervisor of small Sunday School administration and project promotion in the board's Sunday School department.

With VBS Explosion, Lakeview Baptist Church will conduct a two-week VBS at the church, multiple Backyard Bible Clubs and a Mission Vacation Bible School which will be the impetus for a new Sunday school.

"The idea is to maximize the potential for evangelism and enrollment. The three types of VBS can be used by churches as their summer program for evangelism," Burcham said. "We believe every church can have Vacation Bible School. We want to see many churches go beyond a single VBS for a summer emphasis on evangelism."

Lakeview Baptist recorded 27 professions of faith in Vacation Bible School last year and has a goal of 50 pro-

fessions of faith this summer, Smith explained. The two-week VBS is helpful in developing professions of faith, in Christ, he added, noting, "We get more professions of faith with a two-week school than a one-week school."

Despite the apparent evangelistic advantages of a two-week Vacation Bible School, the trend is toward one-week schools, Burcham said.

"Our statistics show that more children make professions of faith in a longer school. The trend creates a challenge for commitment and good training for workers in a one-week school," Burcham said.

Throughout the convention, there were 34,970 Vacation Bible Schools, Mission Vacation Bible Schools, and Backyard Bible Clubs held in 1986. That is a decrease from the 35,185 schools conducted the previous summer.

Enrollment for 1986 was 3,278,296 — a decrease from 3,304,463 in 1985.

Despite the decreases in number of schools and enrollment, professions of faith in Christ increased. There were 57,455 professions of faith reported by churches from Vacation Bible Schools in 1986, compared with 51,420 recorded in 1985.

Many of the prospective church members found in VBS will make professions of faith after they are enrolled in Sunday School, Burcham said.

In 1986, churches reported 578,593 prospects discovered — a decrease from the 609,533 reported in 1985. Of the prospects reported in 1986, churches reported 274,004 actually added to the Sunday School rolls. That statistic is new on the VBS report, Burcham said.

Frank Wm. White writes for the BSSB.



# Editorials . . . by Don McGregor

## The little children

By Guy Henderson

### What if I'm wrong?

Last issue the Baptist Record had a brief discussion of the report of the Southern Baptist Peace Committee in the editorial concerning the convention last month in St. Louis.

Also, twice we have called on Southern Baptists to support the Peace Committee's report because it has been adopted by the convention, and it really represents the only hope we have at the present moment for healing the wounds that the convention has suffered.

Last week we called attention to the section chastising the Baptist state papers and the section establishing the continuation of the Peace Committee for up to three years as a "watch dog" committee.

Every state paper in the nation, with the possible exception of one or two, has sought over the past two years to adhere to the request of the Peace Committee not to add fuel to the fire that was already burning. But in spite of this, the state papers were mentioned as having contributed to the problem.

Enough of that. The burden of this piece is to discuss the statement made by the Peace Committee relating to the institutions of the convention. This section reads as follows:

"We, as a Peace Committee, have found that most Southern Baptists see 'truth without any mixture of error for its matter,' as meaning, for example, that

"(1) They believe in direct creation of mankind and therefore they believe that Adam and Eve were real persons.

"(2) They believe the named authors did indeed write the biblical books attributed to them by those books.

"(3) They believe the miracles described in Scripture did indeed occur as supernatural events in history.

"(4) They believe that the historical narratives given by biblical authors are indeed accurate and reliable as given by those authors.

"We call upon Southern Baptist institutions to recognize the great number of Southern Baptists who believe this interpretation of our confessional statement and, in the future, to build their professional staffs and faculties from those who clearly reflect such dominant convictions and beliefs held by Southern Baptists at large.

"However, some members of the Peace Committee differ from this viewpoint. They would hold that 'truth without any mixture of error' relates only to faith and practice. They would also prefer a broader theological perspective. Yet, we have learned to live together on the Peace Committee in mutual charity and commitment to each other. We pledge our mutual ef-

forts to fulfill the Great Commission and we call on others within our Convention to make the same pledge."

Now I believe the four statements mentioned above without any sort of equivocation. I don't believe that mankind evolved from something else; for if it had, the process still would be going on. But it's not. Therefore I can believe that there were only two people originally rather than there being 15 or 75 or 126.

And I am sure that most Southern Baptists believe that. We also believe that the miracles were supernatural and that the books were written by those to whom they were ascribed in the books.

And at first blush it would seem that we should call on our seminary faculty members to teach that way; and when we employ new faculty members, it would seem that we should insist that they teach that way also.

But hold on just a minute. What if we are wrong? We feel for sure that we are not, but what if we are?

We have decided to cut off any kind of probing wherever the probers probe to see if any additional light can be shed on the scripture.

It makes no difference that many Southern Baptists believe in differences regarding those four statements, the professors are supposed to teach them as stated. Where is the parity that was called for early in this controversy? Was parity a quest only until that group had gained complete power?

The report even admits that the Peace Committee itself is divided on that issue. In fact, some have suggested that the Peace Committee is more divided than the convention.

I am happy for the professors to teach according to the four statements. I cringe just a bit at the thought of telling them that they have to do that, however. The statements cut off the possibility of any more light being shed on the scriptures as a result of research.

It's saying, "This is the way we believe regardless of anything else." I believe that way. But what if I'm wrong? And if I am wrong, do I not want to hear the truth?

The Peace Committee declared that it had learned to live with the diversity that is to be found among its members. Why is it not willing to afford the same privilege to Southern Baptists as a whole?

Well, these things had to be said before we could get behind the Peace Committee's report without reservation. Now let's all support that report wholeheartedly. It is true that the report reflects the beliefs of the majority of Southern Baptists, so we need

to support it in the interest of peace and healing. The ending of factionalism would be worth whatever sacrifice that would have to be made.

Some, however, feel that such a price could be too high.

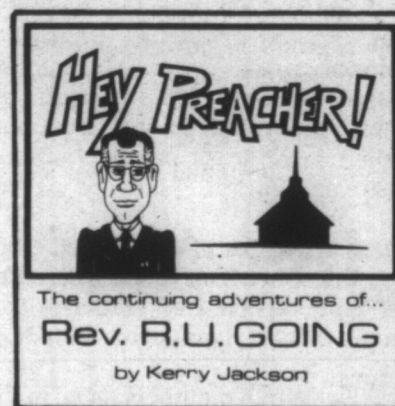
There should be no problem with teaching from the perspective of the four points established by the Peace Committee. Let us fervently hope that the list goes not grow longer.

E. S. James was editor of the Baptist Standard in Texas in 1962, when the convention met in San Francisco. I was associate editor of the Texas paper at that time. During the convention there was a motion to ban Ralph Elliot's book, *The Message of Genesis*. Dr. James opposed the motion, not because he agreed with Elliot, because he didn't. The motion failed and the book was not banned, though the Sunday School Board did not reprint it.

In an editorial following the convention, Dr. James wrote, "This is the road this convention has chosen to go. It is the Baptist way — the democratic way . . . the way for free churchmen. It represents academic, religious, and political freedom for each constituent by leaving him free to make his own choices. It has made known the will of the corporate body by spelling it out in plain, simple language. (Previously the convention had adopted a motion calling for those attending to 'reaffirm their faith in the entire Bible as the authoritative, authentic, infallible Word of God . . .') and expressed objection 'to the dissemination of theological views in any of our seminaries which would undermine such faith in the historical accuracy and doctrinal integrity of the Bible . . .'"

Dr. James continued, "Any more rigid control of institutions would ultimately lead to a denominational hierarchy. Any lesser control would eventuate in religious anarchy. Southern Baptists have chosen to walk the straight path between these extremes."

Dr. James was one of the most respected of Southern Baptist statesmen.



Donald Barnhouse said you should begin teaching a child about twenty years before he is born. The character of the parents will determine the initial instructions about God. It is said that even in the womb the child has a sense of being received in either a positive or negative way. When is a child able to understand the parental love and response favorably to that love? When can the child perceive the parent's desire or will?

Recently a conference on "Children and Conversion" was conducted in Jackson sponsored by the Sunday School and Evangelism Departments. Pastors, teachers of children, and a well-known author of children's books were heard. Christian parents are under a divine injunction to bring up their children in the nurture and admonition of the Lord (Ephesians 6:4). What kind of admonition and training is needed to lead the child to make a decision for Christ? When (at what age) can a child make a profession of faith and be baptized?

In 1985 we baptized 2,455 preschool children in the Southern Baptist Convention. Of that number, 59 were in Mississippi; and in 1986 we baptized 66 under six years of age. How much does a pre-schooler understand about God, man, sin, and salvation? Thankfully, we don't have to understand all of this; and yet, there is this nagging doubt that we are expecting more of a five year old than he can deliver. Granted, children mature at various ages; but then dare we say that there are children on the genius level that may grasp the concept of salvation and express faith in Christ at four or even three? "Do you love Jesus," and he answers "yes." "Okay — all in favor . . ."

Then there are those who say that if a child must understand the atonement, sanctification, and glorification, they may never get saved. Is there a line we can draw, an age limit to be set? One well-known pastor reportedly will not baptize any child under nine. (Twelve percent of all baptisms in 1985 were under 9). Other pastors only after painstakingly explaining the salvation plan will baptize a child eight or under.

The "age of accountability" is regarded as varying from child to child. However, prior to 1916 the

average convert in Baptist churches was 16 years old. By 1920 it had dropped to 12. From 1935 to 1955 the average age of children baptized was nine. Since then, seemingly, there is a concerted effort to evangelize the pre-schoolers. If the trend continues, we will be practicing something akin to infant baptism by 2020.

Now who wants to be accused of standing between a child and his God? And did not Jesus say, "Suffer the little children to come unto me." We not only refuse to hinder them from coming but we offer some positive help. However, the ambiguity of religious language — that is, what the adult says and what the child hears, could be several years apart. Knowledge, revelation, and faith are said to be the three prerequisites for conversion. The attention span would have to be a certain length to comprehend this.

Could we not agree that the child should neither be held back nor pushed forward. Why this rush to the baptismal pool? Another shadow begins to surface. Pastors estimate that 20 to 40 percent of all church members have never had a saving experience of salvation. Adults come forward to reveal in deep emotion that they were baptized as a child but now know they were not saved. Tares are growing among the wheat and resulting in more and more church members being baptized. However, Dr. Herschel Hobbs observes that many making a second profession of faith believed as children. Unable to reconcile their childhood understanding of salvation with the deeper commitment they have as adults, they feel they were never saved and request baptism.

The faith of a child is fragile and a precious treasure. Small wonder Jesus rebuked the disciples for trying to keep them separated. But children are persons who must make their decisions in freedom. There is little to be gained by pressuring a child into coming forward publicly when there is no evidence of faith. To please mom and dad, or to follow a playmate forward, or a real desire to be "baptized" usually means a superficial decision that will lead to confusion in the future.

Guy Henderson is director of the Evangelism Department for the Mississippi Baptist Convention Board.



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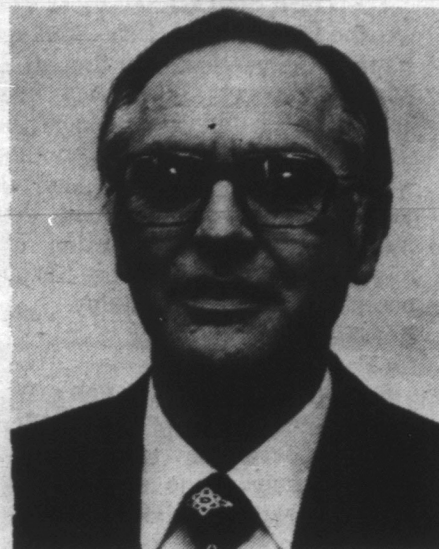
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## Boone will direct Baptist Foundation



Aubrey L. Boone

Boone began his banking career at First State Bank in Holly Springs in 1946 as bookkeeper and assistant cashier. He began at the Bank of Winona as assistant cashier in 1955 and worked his way to the presidency.

He is married to the former Patsy Bailey of Tylertown. Their son, Alan, is a vice president at the Bank of Winona.

Boone is a deacon at First Church, Winona, is treasurer there and teaches a men's Sunday School class.

Bill Baker of Clinton, president of the Foundation board, told the *Baptist Record*: "Our search committee is to be commended for having chosen Aubrey Boone the new executive secretary of Mississippi Baptist Foundation. He brings to this position years of experience in banking and finance. He is a model of what a Baptist layman ought to be — he loves his Lord, he is a strong supporter of the local church, and as a pastor, that is inspiring to me. I could not support anyone for this position who is not active in his church. Because of Aubrey's involvement with the Foundation, there is no one who understands this work better than he. I believe God has prepared him for this great service to Mississippi Baptists."

Aubrey L. Boone, president of the Bank of Winona, has been elected executive secretary of the Mississippi Baptist Foundation.

Boone replaced Harold Kitchings who died in April. Boone told the *Baptist Record* he will take office sometime this summer.

A native of Holly Springs, Boone has been bank president in Winona since 1969. His affiliation with the Mississippi Baptist Foundation began when he was elected a trustee in 1967. He has continued as a trustee since then and has been chairman of the trustee executive committee.

## Michel promoted to department director

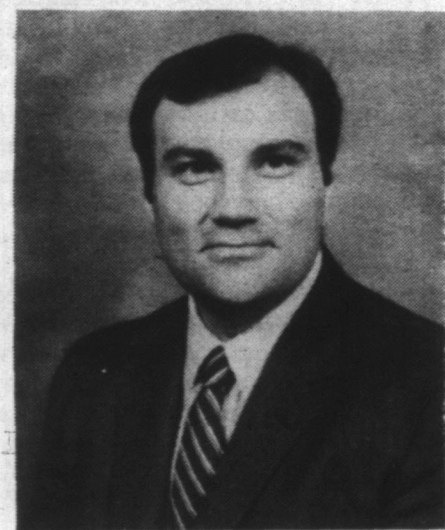
By Tim Nicholas

The Mississippi Baptist Convention Board's Executive Committee promoted David Michel to head the Stewardship and Cooperative Program Promotion Department of the convention board in their June meeting.

Michel, who has been a consultant in that department for the past three years, replaces department director John Alexander who retired at the end of June after 28 years with the convention board.

In other business the Executive Committee promoted William Maxwell from supervisor, business office, to supervisor, finance and accounting. And members approved recommending to the convention board budget committee a three percent cost of living raise for board employees in 1988. None was given in 1987.

Park Place Church (formerly Sunshine) in Pearl was awarded a \$2,500 disaster grant from the board. The church burned earlier this year. And to Glade, Bethlehem, and Lawn Haven Churches was given \$1,000 each for relief from the Jones County tornado. And a number of minor Baptist student center expenses were approved: \$2,750 for carpet at Co-Lin; \$1,096 for carpet at Jones; \$5,175 for heating and cooling system at Mississippi Delta; \$1,245 for painting at Hinds; \$2,076 for repairs at MUW; and \$3,198 for paint and roofing at East Central. Architectural fees of \$20,076 were approved for



David Michel

work on proposed BSU center at Ole Miss.

The committee approved \$5,366 for a new computer printer for the board up to \$30,000 for air conditioning repairs at the board; and for \$35,000 for a disc drive computer for the *Baptist Record*.

David Michel is a native of Florida but went to high school in Corinth. He is a graduate of Mississippi State University and earned the master of divinity and doctor of ministry degrees from Southwestern Seminary.

He was outreach minister at Roper Heights Church, Fort Worth, 1971-72; was pastor of LaJunta Church, Azle, Tex., 72-76; and was pastor of Prentiss

(Continued on page 7)

## Education Commission addresses Clarke deficit

By Tim Nicholas

The Mississippi Baptist Education Commission, meeting in special session Monday, voted to ask for a plan to begin elimination of the deficit under which Clarke College is operating.

The cumulative deficit of approximately \$257,000, according to Mississippi College President Lewis Nobles, was the focus of a preliminary report by the Southern Association of Colleges and Schools prior to re-accreditation of the two year college in Newton.

MC operates Clarke as a branch campus, which has junior college accreditation. That report noted that "the recent financial history does not demonstrate the financial stability essential to the successful operation of the institution." Basically, that means that unless Clarke's funding improves, the Southern Association will withdraw accreditation.

The recommendation passed (11-0) was directed at the Mississippi Baptist Convention Board's Budget and

Cooperative Project Promotion Committee which develops a convention-wide budget which is passed on to the full board and then to the convention in November. The recommendation asks that the current deficit be specially funded over the next five years at \$55,095 the first year, and asks "that such special funds be continued until such time it is apparent that these funds are no longer needed."

This recommendation does not take into account, however, the nature of the administrative funding phase-out which eliminates \$29,000 each year from Clarke's budget until 1991.

The nature of the discussion of the four-and-a-half hour meeting in Jackson focused on how the Education Commission could make certain that Mississippi Baptists know exactly what Clarke College is costing them. This recommendation will spell out that cost in a section to be provided prior to the July 21 meeting of the budget committee. It will also ap-

proximate the "hidden" costs which Mississippi College has assumed in such areas as computer time payroll development and maintenance.

The Commission's recommendation, written by member Eddie Smith of Decatur, asks "that such special funds be over and above and apart from the appropriation of the Convention for Christian higher education so as not to adversely affect the financial condition of the other colleges."

In separate reports to the Commission, both Blue Mountain College and William Carey College indicated that changes in financing would, indeed, cause problems for them. The Carey report from President Ralph Noonkester noted, "In light of the dire financial need of William Carey College, any action to recommend special allocations for a satellite campus of any one of our Baptist colleges would force William Carey College to request equal consideration for its own Coast campus."

## Lewis plans to ask HMB staff to reaffirm BFM statement

By Sherri A. Brown

ATLANTA (BP) — Professional staffers of the Southern Baptist Home Mission Board will be asked to reaffirm their commitment to the Baptist Faith and Message Statement as interpreted by the Southern Baptist Convention Peace Committee, HMB President Larry Lewis said June 26.

Lewis, who was elected president of the Home Mission Board in April and assumed the post June 1, also said future employment practices may be tightened and that there is a need to review the doctrinal stance of mis-

sionaries on the field.

"We must give careful attention to the doctrinal integrity of our agency," Lewis said. "Trustees and administrators who will not be responsive will be replaced."

(In a subsequent interview with the *Baptist Record*, Lewis clarified three points relating to this news release. Relating to the paragraph above, Lewis said he realizes that only the convention can replace trustees of institutions. His intent, he noted, was to

say that those trustees who are not responsive eventually would be replaced by the convention. In the first paragraph of the story, Lewis indicated that he did not intend to infer that only the Peace Committee's interpretation of the Baptist Faith and Message Statement would be used as a guideline for employees. And in the paragraph regarding seminary administrators and faculty, Lewis said he realized that the statement was regarding present employees.)

(Continued on page 7)

## Ministers' wives elect Joy Yates

ST. LOUIS (BP) — Joy (Mrs. James) Yates of Yazoo City was elected president of the Southern Baptist ministers' wives organization at their meeting here in conjunction with the SBC for 1989. Her husband is pastor of First Church, Yazoo City.

On program was Susan Baker, wife of James Baker, director of the U.S. Department of the Treasury, who told

the women to bloom where they are planted — even when they resent the transplant.

Baker admitted to repressing the pain of a missing husband and resentment at raising their eight children alone. "But I thought good Christian wives shouldn't feel the feelings I had," she said. "I was wrong. God created emotions. They're good,

creative and healthy. We can't bloom unless we let God work through our emotions."

Finally deciding to "turn it all over to God, I began to change. Gradually, I realized I was putting too much pressure on my man. I required too much from him. I would never have chosen to be planted in this centrifuge of power, but I'm learning God wants me to be here."



# Report of committee on resolutions

The following resolutions were adopted during the Southern Baptist Convention in St. Louis.

## Resolution No. 1 —

### On Integrity in Stewardship

Therefore, be it RESOLVED, That we, the messengers of the Southern Baptist Convention, meeting in St. Louis, Missouri, June 16-18, 1987, be encouraged to support our local churches with tithes and offerings; and

Be it finally RESOLVED, That Southern Baptist churches be encouraged to support the Cooperative Program through responsible and sacrificial giving.

## Resolution No. 2 —

### On the 75th Anniversary of the Romanian Baptist Convention

Therefore, be it RESOLVED, That we, the messengers of the Southern Baptist Convention, meeting in St. Louis, Missouri, June 16-18, 1987, join these fellow Southern Baptists in celebration and prayer on this occasion of the 75th anniversary of the Romanian Baptist Convention.

## Resolution No. 3 —

### On Crisis Help for Children on the Street

Therefore, be it RESOLVED, That we, the messengers of the Southern Baptist Convention, meeting in St. Louis, Missouri, June 16-18, 1987, recognize that the crisis needs of runaway, homeless, and missing children should be given high priority by churches, private citizens, legislators, and government officials; and

Be it further RESOLVED, That those needs are best served by carefully structured private programs under legal guidelines established by state law; and

Be it further RESOLVED, That we encourage strict confidentiality for children and families served by the program, strong requirements for family notification within hours and family reunification within days, and clear legal protection for private individuals, churches, and organizations providing good faith crisis help to homeless and runaway children; and

Be it finally RESOLVED, That crisis programs for children should, while respecting the religious backgrounds of the children served, make special efforts to provide as much for their spiritual and emotional needs as for their physical wants.

## Resolution No. 4 —

### On Hunger and Poverty

Therefore, be it RESOLVED, That we, the messengers of the Southern Baptist Convention, meeting in St. Louis, Missouri, June 16-18, 1987, with hearts of love and compassion for fellow human beings, direct our resources through the Foreign Mission Board, Home Mission Board, state conventions, local Baptist associations, and individual churches to meet the escalating need for food, clothing, shelter, and health care of the poor and hungry.

Be it finally RESOLVED, That we urge all Southern Baptist churches to avail themselves of the materials available through the Christian Life Commission concerning World Hunger Day and cooperate with other public channels in response to world hunger.

## Resolution No. 5 —

### On Honor for Full-Time Homemakers

Therefore, be it RESOLVED, That we, the messengers of the Southern Baptist Convention, meeting in St. Louis, Missouri, June 16-18, 1987, honor the rich and valuable contributions of full-time wives and mothers who through their service and self-sacrifice have strengthened their families, enriched our nation, and pleased our God by honoring His purposes in their lives each day.

## Resolution No. 6 —

### On Pornography

Be it therefore RESOLVED, That we, the messengers of the Southern Baptist Convention meeting in St. Louis, Missouri, June 16-18, 1987, call upon Southern Baptist churches to lend out in opposition to the spread of obscenity, whether by print or electronic media; and

Be it further RESOLVED, That we encourage Southern Baptists to work actively for the passage of federal legislation, now pending in Congress, which would prohibit the use of telephone services as a means of obscene communication which appeals primarily to America's teenagers; and

Be it further RESOLVED, That we call upon the Christian Life Commission to communicate support for this legislation to the appropriate members and committees of Congress; and

Be it finally RESOLVED, That we encourage local congregations to join with effective organizations in active involvement through boycotts, letter writing to advertisers, and selective purchasing-fighting the many dimensions of the pornographic blight.

## Resolution No. 7 —

### On Gambling

Therefore, be it RESOLVED, That we, the messengers of the Southern Baptist Convention, meeting in St. Louis, Missouri, June 16-18, 1987, express our alarm and concern about the growth of legalized gambling and lottery in the nation and the attendant problems of organized crime, adequate regulation, compulsive gambling, and preying upon the poor; and

Be it further RESOLVED, That we declare our strong conviction that those states having legalized gambling, state government has the responsibility of providing the most effective regulation possible; and

Be it finally RESOLVED, That we call upon Congress to enact legislation currently pending which would guarantee the right of state governments to regulate gambling activity occurring within their boundaries including Indian lands.

## Resolution No. 8 —

### On AIDS

Therefore, be it RESOLVED, That we, the messengers of the Southern Baptist Convention, meeting in St. Louis, Missouri, June 16-18, 1987, go on record as believing that obedience to God's laws of chastity before marriage and faithfulness in marriage would be a major step toward curtailing the threat of AIDS; and

Be it further RESOLVED, That we urge Christians to exhibit Christlike compassion in dealing with the hurting victims of AIDS and their families; and

Be it further, RESOLVED, That we oppose advertising and educational

endeavors which appear to accept infidelity, adultery, and perversion in the guise of "safe sex"; and

Be it further RESOLVED, That we deplore and condemn any mass and indiscriminate distribution of condoms or other sexual devices which seems to encourage an acceptance of immorality or deviant behavior; and

Be it finally RESOLVED, That we encourage the teaching of Biblical morality concerning sexual conduct in our homes, churches and communities.

## Resolution 9 —

### On Abortion

Therefore, be it RESOLVED, That we, the messengers of the Southern Baptist Convention meeting in St. Louis, Missouri, June 16-18, 1987, encourage the Christian Life Commission to continue the expansion of program services related to the sanctity of human life and to actively lobby for legislation to protect the lives of the unborn; and

Be it further RESOLVED, That we encourage the Christian Life Commission to continue to make the abortion issue a priority on its agenda; and

Be it further RESOLVED, That we encourage the Home Mission Board to train churches for ministry in crisis pregnancy centers and residential care homes for pregnant women and children; and

Be it further RESOLVED, That we encourage churches, associations, and state conventions to expand their children's homes ministry to include outpatient and residential care for unwed mothers; and

Be it further RESOLVED, That we encourage all agencies and institutions of the SBC to use their resources and program ministries to promote the sanctity of human life; and

Be it further RESOLVED, That we encourage individuals to minister to those who need physical, emotional, and spiritual support in the midst of a crisis pregnancy; and

Be it finally RESOLVED, That we encourage all churches for the SBC to observe Sanctity of Human Life Sunday on the Convention's calendar, January 17, 1988.

## Resolution No. 10 —

### On Support of the Danforth Amendment

Therefore, be it RESOLVED, That we, the messengers of the Southern Baptist Convention meeting in St. Louis, Missouri, June 16-18, 1987, call upon the Senate of the United States to pass the Danforth Abortion-Neutral Amendment to the Civil Rights Restoration Act; and

Be it finally RESOLVED, That the messengers to the 1987 Southern Baptist Convention urge the Christian Life Commission to vigorously support the Danforth Amendment.

## Resolution No. 11 —

### On Sex Education

Therefore, be it RESOLVED, That we, the messengers of the Southern Baptist Convention meeting in St. Louis, Missouri, June 16-18, 1987, encourage parents to become involved in the sex-education process through

- 1) Sensitivity to the sexual development and learning needs of their own children
- 2) Involvement in and communication with their local education process in review and selection of educational materials.

- 3) Participation in the political process by which our state legislators would be encouraged to mandate the teaching in the public schools of sexual abstinence until marriage and to reject all forms of legislation that would require teaching the acceptability of the practices of promiscuous and perverse lifestyles.

Be it further RESOLVED, That Southern Baptists encourage our churches

- 1) To preach the Biblical basis for human sexuality
- 2) To strengthen the stand of parents and educators within our congregations.

Be it finally RESOLVED, That the Southern Baptist Convention encourage and urge the schools and educators to

- 1) Adopt curricula that stress traditional family roles as the ideal
- 2) Adopt curricula that is true, healthy, legal and constitutional
- 3) Adopt a policy to establish a parental review process in advance of program implementation. That process should be open and effectual, including dividing classes that address sex-education into male and female groups and providing parents with the option to choose for their children not to participate
- 4) Adopt curricula that teach sexual abstinence before marriage and fidelity in marriage as the only acceptable lifestyle in terms of public health as this is the best and only sure way crisis pregnancies and sexually transmitted diseases can be prevented.
- 5) Refrain from distribution of condoms and other contraceptive materials
- 6) Oppose the establishment of school based clinics which provide sexual counseling.

## Resolution No. 12 —

### On Textbook Censorship

Be it therefore, RESOLVED, That we, the messengers to the Southern Baptist Convention, meeting in Atlanta, Georgia, June 10-12, 1986, pray diligently for those who seek the correction of the censored history of America's development as presented

in textbooks; and

Be it further RESOLVED, That we urge all Southern Baptists to oppose censorship of the Judeo-Christian heritage as a historical fact from our public school textbooks; and

Be it finally RESOLVED, That we urge all Southern Baptists to encourage textbook selection committees working with city, county, and state boards of education not to accept textbooks that have censored the Judeo-Christian heritage."

## Resolution No. 13 —

### On Appreciation for Convention Service

Therefore, be it RESOLVED, That we, the messengers of the Southern Baptist Convention meeting in St. Louis, Missouri, June 16-18, 1987, express our profound gratitude to everyone whose efforts have contributed to the positive spirit and the overall effectiveness of this annual meeting.

## Resolution No. 14 —

### On Alcohol

Therefore, be it RESOLVED, That we, the messengers of the Southern Baptist Convention, meeting in St. Louis, Missouri, June 16-18, 1987, express our total opposition to the manufacturing, distribution sale, and consumption of alcoholic beverages; and

Be it finally RESOLVED, That Southern Baptists work toward the passage of legislation at the national level that would limit the advertising of alcoholic beverages, increase proper labeling, and increase taxes on alcoholic beverages.

## Resolution No. 15 —

### On Providing Ministry to Homeless Americans

Therefore, be it RESOLVED, That we, the messengers of the Southern Baptist Convention meeting in St. Louis, Missouri, June 16-18, 1987, further commit to work with the homeless through local churches, associations, state conventions, the Home Mission Board, and the Christian Life Commission; and

Be it finally RESOLVED, That whenever possible Southern Baptists work with other denominational bodies and governmental agencies to resolve the issues which cause homelessness.

## Trip ends in tragedy

By Greg Warner

BLAIRSVILLE, Ga. (BP) — One teenager was killed and 29 other people injured when a bus owned by First Baptist Church of Winter Haven, Fla., plunged into a mountain ravine in northern Georgia June 26.

The group of 36 young people and adult sponsors from the church had completed a weeklong summer camp at Georgia Baptist Assembly in Toccoa and were bound for a day of river rafting June 26 before heading home.

The outing ended in tragedy, however, when the vehicle's brakes apparently failed on a three-mile stretch of mountain road near here.

Despite the driver's attempts to stop, the vehicle plowed through a guardrail, hit a stand of trees, and stopped 50 feet below the two-lane roadway.

Investigating officers from the Georgia Highway Patrol said the bus negotiated 2.8 miles of the winding road before crashing less than a quarter-mile from the bottom of the mountain.

Some of the travelers were thrown from the bus, while others were trapped in the wreckage for up to two hours.

Angela Jones, 14, was pronounced dead at the scene. Cathy Pooser, 15, suffered a broken neck. She and other seriously injured victims were airlifted to hospitals in Atlanta.

Among those in critical condition was Frank Brooks, 39, driver of the bus and minister of youth at the church. Brooks was thrown from the bus and suffered severe head injuries.

Greg Warner is associate editor of the Florida Baptist Witness.



# Musicians show optimism about music in worship

ST. LOUIS — Southern Baptist musicians sounded notes of optimism about the continued importance of music in worship at a three-day conference preceding the 130th annual meeting of the Southern Baptist Convention.

But they also lamented that fewer than a fourth of the denomination's 5,000 full-time church musicians are members of their group, the Southern Baptist Church Music Conference. About 370 attended the sessions at First Baptist Church, Ellisville, Mo., a suburb of St. Louis.

President Harry L. Cowan, minister of music at First Baptist Church, New Orleans, challenged members never to underestimate the power of music to move people and motivate them to Christian service.

"The child who has heard Christian hymns carries all his life a built-in repository of faith," he said. It's one of the toughest and most indestructible parts of his Christian armor, he added.

In Martin Luther's day, Rome scoffed at his theology but trembled at his hymns, Cowan recalled.

The musicians chose Mark Ed-

wards, minister of music at First Baptist Church, Nashville, as their president-elect.

Hugh T. McElrath, professor of church music at Southern Seminary, Louisville, Ky., became conference president after two years as president-elect.

Minister of music from five churches participated in a panel discussion. Edwards, the new president-elect, said music for worship should include variety and depends upon the local church. "Church music is more than a warm-up for the sermon," he added.

Another panelist, Jean Pilcher, of First Baptist Church, Little Rock, Ark., contended that music is the link between education and worship. "A good formula to use is to perform one anthem a month for the pastor, choir, congregation, and yourself," she said.

Music ministers, like others in Christian vocations, cannot completely escape stress but they can take steps to keep it within reasonable bounds and to protect the integrity of their own family life, G. Wade Rowatt of Louisville, Ky., advised the group. He urged them to set aside specific

times for themselves, their spouses, and their children and, above all, to make Jesus Christ the stackpole around which they built their lives.

A major source of stress for ministers of music and other church staff is the recent resurgence of the authoritarian pastor figure, who sometimes feels he must make a "clean sweep" of existing staff in order to assemble his own team, Rowatt said.

As a former pastor he has told doctor of ministry students: Any time you have the feeling you must make a "clean sweep" of staff in the church that is calling you, you should first look at the possibility that it is not the place for you — because God also has called the other staff there.

Interspersed throughout the seven sessions of the meeting were four miniconcerts by individual artists and a dozen concerts by some of the convention's best-known musical groups.

In separate sessions Monday afternoon the three divisions of the conference elected four new members of the executive council. They are Dean Gray, minister of music, First Baptist Church, Hartford, Ky., and Ken Ragsdale, minister of music, First Baptist Church, Ellisville, Mo., local church division; Ervin Keathley, state music director for Arkansas Baptists, Little Rock, denominational division; and Clark Measels, on the music faculty of Carson-Newman College, Jefferson City, Tenn., educational division.

## Retreats to launch concept of Covenant Marriage

Thirteen couples from Mississippi will attend the launch of the Covenant Marriage concept at the Ridgecrest or Glorieta Conference Center in July. This week-long training experience will equip them to lead in the three retreats scheduled in Mississippi.

Registration for these retreats may be made through the family ministry office at the Baptist Convention Board and is open to any couple desiring to enrich their marriage. Marriage enrichment is not for couples with serious problem marriages but rather for those desiring to make their good marriages better.

Two Mississippi retreats are scheduled Aug. 7-8 at Lake Tiak O Khata, Louisville, and Best Western, North, in Jackson, each limited to 25 couples. The other will be held at Gulfshore Baptist Assembly Aug. 28-29. Each retreat begins with evening meal on Friday and ends at 3 p.m. on Saturday. The cost per couple is \$75 with a \$25 registration fee, refundable or balance due two weeks before each retreat. Gulfshore can accommodate 70 couples to be divided into three or four groups.

The retreat program is available in churches this fall.

Couples desiring to register or to receive more information may call or write Family Ministry, Box 530, Jackson, MS, phone 968-3800.



## Mississippians in St. Louis

Davis Odom, (from left) pastor of Crossgates Church, Brandon, talks with friends who were Mississippi College students: Kimbrough G. Simmons, pastor, West Point Church, Centertown, Ky.; Charles Johnson, pastor, First Church, Albany, Ky.; and Eric Holleyman, minister to singles and counseling, First Church, Dothan, Ala.



These are Jon and Scotti Doler. Jon is pastor, First Church, Raleigh.

Thursday, July 9, 1987.

BAPTIST RECORD PAGE 5

## Revival Dates

Antioch, Florence: July 12-17; Sunday, regular services; Mon.-Fri., 7:30 nightly; Mike Pennock, pastor, Harmony, Crystal Springs, evangelist; Todd Vance, music; Barry Ward, pastor.

Bethsaida (Neshoba): July 12-17; Jimmy Russell, Ecu, evangelist; B. J. Jenkins, Kosciusko, music; Jerry Guess, pastor.

Prospect, Richton: July 19-24; Sunday, homecoming, Sunday School, 10 a.m., regular services, afternoon service, Phil Jones, speaker, lunch served; Mon.-Fri., services, 7 p.m.; Francis Holder, Richton, evangelist; Raymond Clifton, pastor.

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## Baptist Women in Ministry Explore threads of brokenness, says Meeks

ST. LOUIS — Racism, sexism, and classism head the list of brokenness in the world which almost 400 women examined during the fifth annual meeting of Southern Baptist Women in Ministry.

The two-day event focused on visions of healing. The theme, "Living Toward a Vision of Shalom," was interpreted in three parts.

"Racism has not gone anywhere," said Catherine Meeks, a lay preacher and doctor of philosophy candidate at Emory University, Atlanta. "That demon has not been dealt with yet, but what causes me the most pain is the realization the Lord's church has to stand at the head of the list of those responsible for allowing racism to continue to thrive in our society. The church has been, is now, and appears to plan to continue to be separatists and overly focused on the concerns of culture."

In addition to racism, she reminded participants their world is broken by sexism and classism. Meeks, who also is an instructor and director of Afro-American studies program of Mercer University in Atlanta, said the reason for so much evil in the world is what psychologists call "the shadow." She explained persons like to think of others as the "bad guy" rather than confront their own badness.

### Claim own role

"It is very important for individual human beings to claim their own role in making the world the way it is," Meeks said. "It would be interesting to see what would happen in this world if people would draw their shadows and come to face their own images of darkness and their own fears. I guess that is why Jesus came — to give us the courage to do that."

"If we as a culture do not come to a place where we have the courage to explore the threads of brokenness that exists within our own culture and to understand our own individual connections to these threads and look for some ways to deal with these, instead of projecting them, I don't know what will happen to us in the future," Meeks said. "We are asked to respond to a world that is broken in pieces, and we have to respond out of our own brokenness."

In another major address a former Southern Baptist woman pastor told the women, "We are signs of the kingdom."

"We don't need to hold on so tight, grasping for grace that is already ours," said Lynda Weaver-Williams, former co-pastor of Goshen Baptist Church, Goshen, Ky. "Trust God and let go, brothers and sisters."

Weaver-Williams pointed the women to the biblical examples of Mary and Elizabeth for strength and encouragement and added:

"With Mary and Elizabeth we have a new story of God's initiative and holy surprise," she said. "Their story is one of belief, basic belief . . . We believe that there is even in this mo-

ment a fulfillment of what has been spoken to us from the Lord. Our authority is from the Lord, not from any board, agency, or policy."

"But it's not duty that brings us here," she added. "This is worship. It's beyond obligation; this is extravagance. There is not reasonable call to praise (for women ministers) hanging between two cliffs of this denominational chasm . . . Mary, too, was unclaimed, unheeded, unbelieved, unwelcomed, so, let's do something uncalled for. Let's sing praise to God."

Assuring the women ministers that God alone commends them to their ministries, she said, "The world, the church, the children, the kingdom doesn't rest on my shoulders alone. I can let go of some of that control."

During a session on "Visions of Healing for a Broken World," the women discussed in a variety of workgroups how healing takes place and how persons respond to brokenness. Some of the workgroup topics included a new humanity from a feminist perspective, a theology of the household: what it teaches us and how it corrects male theology, clergy couples, healing for abused women, our Baptist heritage: women's contributions in healing, and status of women in the SBC.

Another feature was a testimony by M. Vernon Davis, academic dean at Midwestern Baptist Theological Seminary, Kansas City, Mo., and his daughter, Carol Davis-Younger of Paoli, Ind. They described how they related to her call to the ministry.

Younger noted, "Calling is just like faith. It has to be your own . . . Ministry is a lifestyle more than just a job."

Davis said he had fears when he saw his daughter walk the aisle submitting to the ministry but that he celebrates with her.

"We should not tell our daughters who are called to the ministry, 'Don't do it. There's no future in it.' Because there is."

During the business session, the women ministers amended their constitution to include a subscription to Folio, the organization's newsletter, as a part of the annual membership fee. They also elected five new members to the steering committee:

Officers for the Women in Ministry are Elizabeth S. Bellinger, chaplain, inner city ministry, Waco, Texas, president; Anne P. Rosser, Baptist pastor, Hampton, Va., vice-president; Diane E. Hill, Elizabeth City, N.C., recorder; Deborah Whinnand Stinson, chaplain, Houston Baptist Hospital in Texas, treasurer; Marilyn Prickett, director of Christian social ministries for the Washington, D.C., Baptist Convention, program coordinator; and Pat Bailey, professor of social work, Southern Seminary, membership coordinator.

The women's sixth annual meeting will be held at Manor Baptist Church, San Antonio, Texas.



### Mrs. Cooper Speaks

Mrs. Owen Cooper of Yazoo City speaks to the Southern Baptist Convention Executive Committee meeting on the eve of the convention on the occasion of the committee's honoring her husband's memory. Owen Cooper, who died in November, served on the Executive Committee longer than

any other person, 29 years, by virtue of re-elections and being president of the Southern Baptist Convention for two years. At left is Harold Bennett, president of the Executive Committee; and at right is David Maddox of California, who was then chairman.

## Religious educators

# Gallup cites reasons for decline in morality in America

ST. LOUIS — A pastor, a psychiatrist, staff members from two churches, and a national pollster told Southern Baptist religious educators how to become partners in ministry.

Such was the theme of the annual meeting here of the Southern Baptist Religious Education Association.

"America is facing a moral crisis of great dimension," pollster George Gallup Jr. said. He cited epidemics of crime, drug and alcohol abuse, child abuse, illiteracy, divorce, and religious scandal.

Gallup said his research shows that "church attendance and involvement makes little difference in a person's ethical view" in these areas.

"We boast of Christianity as our faith but many of us have not learned the basics of the faith," Gallup said. "We say we are Christians, yet we do not show love to others who do not share our particular religious views."

Gallup cited six reasons for the decline in morality in America — excessive individualism, lack of accountability, lack of values and distorted values, watering down the doctrine of sin, various rationalizations, and a "deep spiritual malaise in our nation."

But he gave the religious educators three steps to "stem the tide of immorality."

First, "Leaders should set a better example," he said.

Second, "New laws should be passed to hold various groups accountable."

Third, "Values should be taught in the home and public schools," Gallup said.

Wayne Oates, professor of psychiatry and behavioral sciences at the University of Louisville, Ky., said "Much that we call evangelism is really recruitment." Rather than just bringing in those whose needs are easy to meet, the church should reach out to people who have hit spiritual bottom, he said.

Many people need "character transformation and re-education" which the church can give, Oates said.

In a later session Oates said a "mutual covenant of love in Jesus Christ could subdue the antagonism" among Southern Baptists.

He pointed out the "remarkable degree of mutuality and high level of trust" that Jesus and his disciples enjoyed.

Oates discussed four areas of hurts in Southern Baptist churches today — antagonism between staff members, women in ministry, diversity of beliefs about the Bible, and diversity of gifts among staff members.

Calvin Miller, pastor of Westside Baptist Church in Omaha, Neb., told the group they should also have a partnership with Christ, an educator who imparted simple pragmatic and abstract truths.

"Jesus didn't come to make us smarter, but came to give us purpose in life," Miller said.

He suggested the educators should adopt Jesus' three-point example in teaching.

First, Jesus' teaching was simple, Miller said. "One of the things that bothers me about us Southern Bap-

tists is that we have lost our simplicity," Miller said. Jesus "didn't own an overhead projector" and "didn't alliterate his sermons."

Second, Miller said Jesus' teaching was pragmatic, although not in the way most Southern Baptists think. "We do not find any of our hangups written into his gospel," Miller said. Jesus' teaching is "not a sign post that says go this way, but one that says follow me."

Third, Jesus' teaching was also abstract, Miller said.

This is exemplified in the parables, he said. Even though parables "say the simplest things," they can spark conversation for years.

Officers elected for the next year are president, Irene Bennett, Evans, Ga.; president-elect, Jerry Stubblefield, Mill Valley, Calif.; regional vice presidents, David Sparrow, Memphis, Tenn.; Dale Shook, Hobbs, N.M.; Lloyd Welsh, Jr., Raleigh, N.C.; secretary-treasurer, Joe Haynes, Nashville, Tenn.; and associate secretary-treasurer, Bill King, San Antonio, Texas. Maurice Flowers, director of missions, Jones Association, Laurel, Miss., was elected secretary.

## Like Marc Anthony's speech

BRISTOL, England (EP) — Speaking ill of the dead made trouble for an Anglican vicar in England, and caused a stir that went beyond the United Kingdom.

Michael Dittmer, of Nettleton near Bristol, presided at a funeral where he was asked by the deceased's next of kin "not to make a saint of the deceased." Dittmer obliged by describing the local farmer as a "disagreeable man possessing little that was good" and as one who would not be missed.

Members of the community did not expect quite that much honesty at a funeral, and visited the Bishop of Bristol to express their outrage. To make peace, Dittmer wrote a letter of apology to mourners and printed a statement in the church paper.



# Lewis plans to ask HMB staff to reaffirm BFM statement

(Continued from page 3)

Lewis made his remarks to about 150 employees who attended Friday morning chapel services at the Atlanta offices of the HMB. Employees of the main offices of the HMB include 138 elected staff and 215 other employees.

According to the annual report, the HMB has 3,637 appointed missionaries.

Lewis, who was president of 800-student Hannibal-LaGrange Baptist College in Hannibal, Mo., before becoming HMB president, said his action is a result of the report of the SBC Peace Committee during the June 16-18 annual meeting of the Southern Baptist Convention in St. Louis.

In its report, the Peace Committee recommended that "trustees determine the theological position of seminary administrators and faculty members," as well as to build their professional staffs and faculties "from those who clearly reflect" the dominant theological viewpoint of Southern Baptists.

The report also noted "most Southern Baptists" interpret the "historic Baptist position" the Bible has "truth without any mixture of error for its matter" as meaning "for example" that Adam and Eve were real persons, the named authors did indeed write the books attributed to them in the Bible, the miracles did occur, and the historical narratives in the Scripture are "accurate and reliable."

"I see this (the Peace Committee report) as a mandate. I pledge, as president, I will do everything in my power to lead the board . . . to be commensurate with guidelines of the Peace Committee," he said.

Lewis said he believes the "mandate" comes from the recommendation of the Peace Committee, which continues the 22-member group for up to three more years "for the purpose of observing the response of all agencies, officers and other participants to the recommendations of the Peace Committee . . ."

Following the chapel address, Lewis told the Atlanta bureau of Baptist Press (who are employed by the HMB) that although the recommendation of the Peace Committee was specifically directed to seminary administrators and faculty, "I believe the spirit is such for all agencies to comply."

"It behooves us as an agency to take the Peace Committee report and its overwhelming approval by the convention as a mandate . . . I do not see it will measurably affect hiring policies since we already ask professional employees to affirm the Baptist Faith and Message, including Article I."

Article I deals with the Scripture and contains the phrase that the Bible "has truth without any mixture of error for its matter."

"Agencies exist to serve our people in reaching the world for Jesus Christ," Lewis said. "Our convention has the right and the responsibility to communicate directives. We are responsible for concurring. The

grassroots (of Southern Baptists) are solid, Bible-believing, Bible-preaching folks.

Southern Baptists refuse to accept muddled, watered-down, neo-orthodox theology."

Lewis said he will ask the staff to "indicate compliance with the Baptist Faith and Message, but not necessarily with a signature. I'll probably send a memo asking anyone who has a problem with it to come talk to me. If they don't come to me, I'll assume they affirm it (the statement)."

"I don't expect anybody at the Home Mission Board to be terminated. I don't expect employees to be upset (by these actions)," Lewis said.

Future hiring practices will include a "more involved screening selection of future employees," Lewis said, indicating he will be more involved in interviewing upper-level management staff to determine they are, "doctrinally sound — one who will without question embrace the Baptist Faith and Message, including Article I, as interpreted by the Peace Committee."

In reviewing hiring practices of both Atlanta staff and missionaries on the field, Lewis said the forms and practices "seem adequate to me. There might be some slight revisions. I like the idea of upper level staff meeting with the board of directors or at least meeting with the administrative committee of the board of directors."

In the only instance where Lewis has been involved in employing professional staff — the June trustee executive committee meeting — Lewis broke with hiring tradition to ask the prospective employee to affirm belief in the Baptist Faith and Message Statement.

In presenting Richard Reasoner of Kansas City, Mo., to trustees for election as director of counseling services, Lewis acknowledged he was breaking with regular hiring practices but asked Reasoner to affirm his belief in the BFM, specifically asking if he (Reasoner) agreed with Article I which defines the Bible as being "truth without any mixture of error."

Reasoner responded positively to the requests and answered additional questions, responding that he did not drink alcohol, use tobacco products, and would not engage in any behavior that would be an embarrassment to the board.

He also answered a question in which he assured trustees he would join and be an active member of a Southern Baptist church after a move to Atlanta.

Lewis said the testimony and questioning of prospective employees will not necessarily become standard practice.

Currently, staff members and missionaries answer questions on their church involvement, their personal witnessing habits and their moral behavior, as well as their doctrinal beliefs, in relation to the Baptist Faith and Message Statement, said Gary Jones, director of the personnel division of the HMB.

The Statement was reaffirmed by the HMB trustees in March 1976 as "the theological basis and guideline for those employed as missionaries and staff of the HMB."

Lewis acknowledged that to review the doctrinal stance of more than 3,000 missionaries on the field would be a phenomenal task. "I'm not exactly sure what we'll do with that," he admitted, declining to comment further.

"I hope and pray that now the Peace Committee has brought a report that peace will be the result. This divisiveness has been a bad witness to the world and thwarted Bold Mission Thrust. I hope all agencies will ensure the recommendations of the Peace Committee," Lewis concluded.

Sherri A. Brown writes for the HMB.

## State Baptists give more than any June before

Mississippi Baptists gave more through their Cooperative Program in June than for any previous June, a total of \$1,689,143, according to Earl Kelly, executive director-treasurer of the Mississippi Baptist Convention Board. The previous June high, ordinarily not a big giving month, was \$1,508,186 in June of 1983.

The total giving for the unified missions and education giving plan for 1987 thus far is \$9,209,219, nearly a half million dollars more than for the same period of 1986. January through June of last year, receipts were \$8,718,066.

On a pro rata budget, Mississippi Baptists are ahead of their giving for the year by a total of \$134,219. Half of the budgeted amount of \$18,150,000 is \$9,075,000.

## Michel promoted

(Continued from page 3)

Church, Prentiss, Miss. 1976-84. David and his wife Marilyn, have two children.

The Executive Committee discussed the current financial needs of the board and for the present are not planning to replace Michel with another consultant in the department. The use of missionaries-in-residence was suggested to be continued as have been done in the past. And the department will continue to use several part time consultants for church building campaigns, and other projects.

If you intend to go to work, there is no better place than right where you are. If you do not intend to go to work, you cannot get along anywhere. Squirming and crawling about from place to place can do no good. — Abraham Lincoln

## College ministers' workshop creates new support network

NASHVILLE (BP) — The first national workshop for church ministers to college students has helped establish a new network for support and sharing ideas, according to some of the 160 participants.

Unlike pastors, ministers to college students do not often have a network of peers to share problems and ideas, explained Art Herron, a Southern Baptist Sunday School Board national student ministries consultant who coordinated the workshop May 25-29 in Nashville.

"We will be able to call each other, share ideas and replenish each other," said Mike Bumgarner, university minister at First Baptist Church of Norman, Okla.

The meeting was the first national student ministries-sponsored event specifically for church ministers. Herron said he hopes participants will plan similar state or regional meetings.

An estimated 1,200 church staff members have specific responsibilities for student ministries.

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# Pickering: 'I'm optimistic; we've weathered the worst'

By Tim Nicholas

"I am optimistic," said Charles Pickering, a Mississippian who served on the SBC Peace Committee, the report of which was approved during the convention in St. Louis. (The report is printed in this and the previous issue.) "We've weathered the worst... both sides are more tolerant of the other side."

Pickering, interviewed by the Baptist Record, said that after his two years on the Peace Committee, with a meeting about every two months — and a marathon meeting lasting until nearly dawn just before the convention — "I feel a certain amount of fatigue."

He said he feels the committee "did the best they could. It was a positive step in the right direction and required an awful lot of give and take." Pickering was Mississippi Baptist Convention president two years ago when he gathered the other state presidents together for a meeting which resulted in the idea for a Peace Committee.

"There is not any question there has been an agenda of changing the direction of the SBC," he said. "Hopefully," he added, "we are approaching the time in the life of the SBC where we

can work together without the strong emphasis that has previously been placed on our differences and everyone can feel a part of the political process and there is fairness in both theology and politics."

Pickering, looking back on the controversy, said "There's enough good on both sides for us to work together in the cause of Christ." Conversely, he said, "There's enough bad on both sides for none of us to be proud."

"The fear I had was if Southern Baptists kept bickering and not reflecting Christian attitudes, God would say I will use someone else to fill my purposes," he said. "God is in charge, God is supreme. His work will continue. The question is what role will we have in it."

Pickering indicated he would continue on the Peace Committee for the up to three authorized years but said he didn't expect a major investment of time on it. The committee chairman, Charles Fuller, at a press conference, said that the current members (less Winfred Moore who resigned after the report was adopted) "are the logical people to carry through."

Fuller said he was sure there would

be questions concerning the appointment process, particularly concerning the nature of the appointments and the balance of representation. He noted that the four examples of Southern Baptist beliefs noted in the report should not serve as a "checklist" for employment he said.

Asked how the committee came to their conclusions concerning mainstream beliefs of Southern Baptists in interpreting the Baptist Faith and Message Statement, he said committee members discussed that among themselves. Pickering, in the interview, concurred.

Bill Poe of North Carolina, who drafted the report for the Peace Committee, told Norman Jameson of Oklahoma's Baptist newspaper, the Baptist Messenger, that the Sunday School Board offered to survey Southern Baptists concerning such beliefs, but the offer was rejected.

The Baptist Record spoke to James Williams, executive vice president of the Sunday School Board. "We offered our services to the Peace Committee. Lloyd Elder did make that offer. We were not asked to do any substantive research," said Williams.

## Mexican's sentence reduced for killing of James Philpot

MEXICO CITY (BP) — A Mexican man has been sentenced to 12 years in prison for the 1985 killing of Southern Baptist representative James Philpot. Missionaries in several countries are called representatives.

Luis Alfredo Gutierrez Jimenez was originally sentenced to a 25-year prison term for shooting Philpot, according to the American Embassy in Mexico City. But the term was reduced to 12 years on appeal.

An American Embassy official informed Southern Baptist workers June 15 of the conviction and sentencing. Southern Baptists have relied on the embassy for most of the scant information available on the murder investigation and trial.

Philpot, an Arkansas native who had worked in Mexico since 1967, was killed Oct. 11, 1985. He was driving in Mexico City that afternoon when his car was struck by another car emerging from a side street. According to witnesses, one of the two men in the other car jumped out and shot Philpot in the head. He died at the scene. Abel Hernandez Figueroa, a Mexican in the car with Philpot, was shot several times in the stomach but survived.

Mississippi Baptist relief workers were in the city at the time of the murder.

The killer and his companion

escaped, but police reported the arrest of two suspects Oct. 14. A witness took down the license plate number of the car speeding away from the shooting scene, which led to the arrests, according to police.

From that point on, Baptists and American embassy officials learned little about the investigation. Investigators took official statements on several occasions from Southern Baptist workers and a Mexican Baptist. But none was called to testify at the trial, which reportedly began in the spring of 1986. Southern Baptist representatives were not officially told if a motive for killing was established during the trial, or what that motive might have been.

Philpot's wife, Jurhee, left Mexico after the killing, but has since returned to do evangelistic work in Mexico City.

## Off the Record

A young man who had just received his degree from college, rushed out and said, "Here I am world; I have my A.B." The quick reply came back, "Sit down, my son, and I'll teach you the rest of the alphabet."



Tommy Cherry, pastor of Parkview Church, Leland, poses with James Smith, pastor of Hollandale Church, Hollandale at the convention center in St. Louis.

## Rogers issues appeal for unity — spiritual, doctrinal

ST. LOUIS — Southern Baptist Convention President Adrian Rogers issued a passionate appeal for doctrinal unity and functional diversity at the annual meeting of the SBC here.

Delivering his presidential address to more than 22,000 messengers during the opening session of the three-day meeting of the nation's largest Protestant denomination, Rogers appealed for unity in the strife-torn body, racked for nearly a decade by a debate over the nature of the Bible. At the same time, he maintained his earlier insistence that the basis for denominational unity is spiritual and doctrinal.

Rogers alluded to the division between fundamentalists and moderates early in his half-hour address and to the two sides' basic contentions about what should hold the Southern Baptist Convention together.

While fundamentalists generally have insisted that a strict interpretation of the Bible is the basis for unity, moderates have said unity is based on the denomination's far-flung missionary enterprise.

"We are a missionary convention," Rogers said. "That is the reason that we come together to do business. That is our business — missions and evangelism — and if we have any other business the curse of God is on us and we ought to go out of business... We will self-destruct if that ever ceases to be so."

"But having said that," he con-

tinued, "I want to say the basis of our unity is not missions and evangelism. The basis of our unity is spiritual and doctrinal. And we do what we do because we are what we are."

Taking his biblical text for the address from Ephesians, Chapter 4, Rogers elaborated on the Apostle Paul's admonition about "endeavoring to keep the unity of the Spirit in the bond of peace."

Such unity is based in part on a common faith, he said, adding: "This speaks of the revealed body of truth found in the Holy Scriptures. My friends, it is unchanged and it is unchangeable... We don't need a new and a modern gospel for a new and modern age."

Rogers said that although "Baptists differ in interpretation" to the point that when "two Baptists (are) together you'll have three opinions," they "are united in that the Bible is the Word of God."

He also insisted the Baptist Faith and Message statement adopted in 1963 sets forth inerrancy as the stan-

dard by which Southern Baptists understand the Bible.

The doctrine of biblical inerrancy is one of the central issues dividing the convention, with the fundamental wing insisting the Bible is accurate in every respect, including historical facts and scientific data.

Rogers said that diversity among Southern Baptists is "functional," not "doctrinal," adding: "Functional diversity leads to unity; doctrinal diversity leads to division."

"Let Baptists — young and old, rich and poor, white and black, North and South — let Baptists, male and female, celebrate our diversity and conserve our diversity and thank God for our diversity. Baptists are not all alike and you are not going to make them all alike. They are not going to march in lockstep."

At the same time, Rogers added, "Southern Baptists are old-fashioned, Bible-believing Christians that believe that hell is hot, heaven is sweet, sin is black, judgment is sure, and Jesus saves. That's who we are."

## ACTS directors organize

The Association of State ACTS Directors was formed at a meeting of the group at the network office the day before the Second Annual National ACTS Affiliates meeting was held in Fort Worth. There are 38 state ACTS directors at this time.

Chip Turner (LA) was elected as president; with vice-president, Ray Johnson (GA); secretary-treasurer, Ken Mercer (MO); and newsletter editor, Glen Starling (VA) completing the officers of the association. Farrell Blankenship of Mississippi served as chairman of the nominating committee.

The group heard presentations by all the officers of the ACTS Network including president, Jimmy Allen, and were given time for questions and answers. In addition they heard from Gene Linder, former executive with the second largest cable company in the United States, who has joined the ACTS Network as a consultant.

The evening program was special interest presentation/Workshop in Promoting ACTS at the state level led by Chip Turner, and Designing/Providing ACTS Training Events at the state level led by Farrell Blankenship.

## Two from state on Committee of Boards

The SBC Committee on Committees named the two representatives from Mississippi to the Committee on Boards, along with other state representatives. The two from Mississippi are Dwight L. Smith, pastor of West Ellisville Church, Ellisville, and J. Warren Ferguson, a layman from First Church,

Kosciusko. The two Mississippians on the Committee on Committees were Ed Gandy, pastor of First Church, Kosciusko, and Carl Ford, a layman from Second Avenue Church, Laurel. The Committee on Boards nominates all trustees for SBC institutions at the next year's convention.



# Faces And Places

by anne washburn mc williams

## Sarah Peugh of Aberdeen

"My supreme joy is in the church, in studying God's Word," Sarah Peugh told me, in her home at 205 Hillcrest in Aberdeen. She said she gets up at 4 o'clock most mornings to study the Bible. "The Word of God speaks to me intently. I am happier in what I am doing in the church now than in anything I've ever done." As leader of the Adult V Sunday School Department at First Baptist Church, Aberdeen, she plans and directs the programs for the Sunday morning department assembly and teaches the teachers in her department on Wednesday nights. For one recent program she wrote poems based on the psalms studied that Sunday.

Earlier this year, in Natchez, Sarah was named Mississippi Press Women's Woman of Achievement, 1987. For this, she was recognized at the recent national convention of press women in Williamsburg, Va. Also she received a first place award in public relations/promotions/publicity in MPW's communications contest.

When Sarah writes me, I usually see a butterfly imprint on her stationery. At lunch that day, I noticed her butterfly napkin rings. I had heard about her establishment of several scholarships for young people, among them the Butterfly Poetry Contest Award and the Sarah Peugh MFWC Butterfly Scholarship for graduating Juniors. "Why is the butterfly your log?" I asked.

"I was always a joiner of everything. I volunteered for everything. I tried to do everything. I know now that I was searching for fulfillment. I always wanted to be at that point where the butterfly emerges as a new creature. I did not fully comprehend that the person who is in Christ has become a new creature in Christ Jesus." Now she said she realizes that the fulfillment she was searching for is found only in Him, and in serving Him.

Never, I think, have I seen anyone with a wider variety of interests. Just for a starter list, these include cooking, entertaining, writing, music, fashion, interior design, floral design, a variety of women's clubs and their community projects, and volunteer work for many civic organizations.

She had invited W.D. and me to lunch, but we didn't know that she had also asked five other guests — her pastor, Ferrell Cork, and his wife Billie. The minister of music and his wife, Bill and Linda Davis; and her friend, Martha Kelly. Her dining table, beside a wall of windows, seats 16. It was apparent that one of her talents is setting a beautiful table (she confided that her family has contributed to her collection so that now she has seven sets of china.) And I can testify that she is a good cook. Perhaps another week I can share her recipe for curried chicken asparagus casserole.

Linda Davis listed three words that are characteristic of Sarah: hospitable, compassionate, giving.

She enjoys writing poetry and is a



Anne McWilliams interviews Sarah Peugh.

lifetime member of the Mississippi Poetry Society and charter president of the North Branch of the Poetry Society. Her first poem, she told me, was about Robinson Crusoe. Formerly she wrote a column for the Commercial Dispatch in Columbus on social and current events and said she'd like to begin another one now on current events and religion. At one time she was social editor for The Aberdeen Examiner.

She organized the Old-Fashioned Gospel Quartet, and as one of its four, sings alto.

She organized Mississippi Fashion Women, which in the years, 1972-1983, instigated fashion awards.

She organized the first Juniors Club in Mississippi, a high school edition of the Mississippi Federation of Women's Clubs. Altogether she organized seven such clubs for junior and senior high school girls. The clubs emphasize study of the arts, conservation, education, home life, international affairs, and public affairs. "I liked working with these young women," Sarah said. "It gave me a chance to speak to them of the importance of Jesus in their lives, as well as a chance to teach them the social graces."

With a bridal consultant's degree from the National Bridal School in Atlanta, she formerly provided Wedding Services, but has retired from that.

She has taken courses in interior design, with the New York School of Interior Design, and in floral design from Auburn University and MUW.

If her house were hit by some disaster, she said two things she would hope to save would be her leaded glass front door and her ceramic bathroom sink. The latter's color and design match the bathroom wallpaper.

With her collection of figurines, I noticed the graceful figure of a nun and thought perhaps it might be by Lladro, the Spanish artist. I was right. Also Sarah collects exquisite figurines by Boehm.

The nun, she said, was like one she had given to the Evans Memorial Library of Aberdeen when she directed "Christmas Trees Around the World." Trees representing ten countries were decorated with objects of art and given to the library.

You see what I mean when I say Sarah has wide interests?

She was born at Houston in Chickasaw County, one of the ten Pearson children. Later her family moved out into the country, where her mother, a dedicated Christian, started a Sunday School in their home. Sarah began teaching Sunday School at age 10. Her father was a cotton buyer, who graded the farmers' cotton.

She and Steve Peugh, whom she had met while working in Memphis, were married December 20, 1947. They moved to Aberdeen, where he had an auto dealership. Later he was an oil and gas lease man, but now is retired.

She is the mother of four: Sarah Ann (Mrs. Thomas Franks, Sr., Madison, Ala.); Mary Jo (Mrs. Stanley Ayres, Leland); Sgt. Walter Stephen Peugh Jr., USMC, Yuma, Ariz.; and Bob G. Peugh, Aberdeen. The greatest difficulty she ever had to face, she said, was the death of another son, Joe, at age 5, when he was run over by a car. "I had to learn to forgive." Her next child after Joe's death, a daughter, she named Mary Jo. She has seven grandchildren.

During the years when her girls were growing up, she was GA director in her church and also associational GA director and associational WMU director at various times.

Sarah grew up in the Nazarene Church and attended Trevecca, a Nazarene college in Nashville. It was after she moved to Aberdeen that she joined the Baptist church. "Actually, I became a Christian the year I was a senior in high school," she remembers.

Listed in Who's Who Among American Women since 1974, she told me, "I'm much more pleased to be in 'Who's Who for Jesus.'"

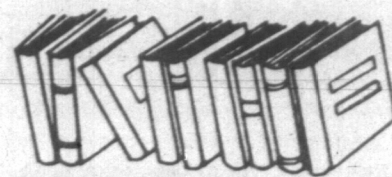
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BAPTIST RECORD PAGE 9

## Book Reviews

**A MEDAL FOR MURPHY:** Melissa W. Odom; Pelican Publishing Company, Gretna, La.; hardcover; 32 pages; \$10.95.

The author uses the imagined experiences of a dog to teach children of the damages of false information. Due to rumors and misunderstandings, Murphey is mistaken for a mad dog until he saves a child from drowning. Then he became a hero. The book



is illustrated by James Rice. This is not a long book, and it can easily be read to pre-school children. It will be interesting also for young readers ages five to 10. — DTM

## Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

### When is work finished?

Editor:

There have been a number of replies to the letter "Finished Work." I believe a statement to be pertinent that was voiced by Dr. Landrum P. Leavell II during a recent chapel address at the New Orleans Baptist Theological Seminary. The spring 1987 issue of the seminary publication VISION is quoted as follows: "One 'problem' which Leavell has found among Southern Baptists is 'scholars are on one side presiding over static or declining churches, while those with minimal training... are, with single-minded commitment, building strong churches and winning numbers of people to Christ.'"

When an enterprise, with several hundred workers, begins to lose effectiveness (or money in the instance of a commercial enterprise) in its operation, what choices do the board of directors have? They can either replace all the workers or replace management. Almost without exception, management is replaced because of the delay and expense that would occur with hiring and training new workers. The new management would be expected to motivate the old workers and to modify procedures in order to make the enterprise effective and/or profitable. Congregations and deacon councils have a problem with replacing leaders who are "called of God." The Old Testament is full of incidents of those who were "called of God" but who later ignored his leadership. This age is no different. Yes, we must be very careful about who we judge; but if God did not intend us to judge our leaders, why did Jesus tell us how we could determine those to follow or those not to follow?

### Correction

This column June 11 stated that L. Gordon Sansing grew up at High Hill Church, Neshoba County. He did grow up in Neshoba County and was once pastor of High Hill Church, however, the church where he grew up was the County Line Baptist Church near Union. He was ordained at County Line, according to his aunt, Minnie E. Sansing.

The church secretary who wrote "Two sides to the story" had obviously put much prayer and thought into her letter. The conditions in her church very closely mimic those in ours except that our pastor can accept

Name withheld  
by request

### Publish salaries

Editor:

It would be much to my appreciation if you would publish the names, positions, and salaries of all employees in the Mississippi Baptist Building in the Baptist Record. Since the Southern Baptist churches pay the salaries, I think we, the people, are entitled to know the salaries of the employees.

A. B. Graham  
Church treasurer  
Willow Grove Church  
Collins

I agree, and those salaries have been made public for many years now. They are to be found in the Mississippi Baptist Convention Annual. In the 1986 annual, which is the latest edition, they are to be found on Page 69. That is the more proper place for such information since it is not a matter of news or promotion. — Editor.

### Vote against lottery

Editor:

With the upcoming statewide elections approaching, I hope you will ask every pastor in the state to encourage his church membership to carefully consider every candidate, especially incumbents.

Many crucial issues will be facing the next legislature with legalized gambling in the forefront to fund education.

We can fund our universities without legalized gambling.

The dedicated Christians of this state had better wake up, look around, and carefully scrutinize candidates.

Murray L. Cain  
Durant



## Gulfshore summer conferences — 1987

There is still space available in the Gulfshore Summer Conferences listed below and time to register for any one of them.

July 9-13, I Youth Music; July 13-17, II Youth Music; July 23-25, Music Leadership; July 27-29, I Sunday School Leadership; July 30-Aug. 1, II Sunday School Leadership;

August 3-5, III Sunday School Leadership; August 6-8, IV Sunday School Leadership; August 13-17, IX Youth; August 18-22, IV Senior Adult; For reservations contact: Frank Simmons, Manager, Gulfshore Baptist Assembly, Henderson Point, Pass Christian, MS 39571, Phone: (601) 452-7261.



### Harmontown dedicates pastorium

Harmontown Church, Lafayette Co., held dedication services for its recently built pastorium, May 17. The pastorium was built and completed the latter part of June, 1986, just prior to the arrival of its new pastor, Trent Grubbs, and his wife, Evelyn.

Money from the church's building fund was used to finance the construction and with the help of a special love offering taken at the time of completion only \$15,000 was needed to make the church debt free. The \$15,000 was loaned to the church by a deacon, Paul Broadfoot, and the church made the final payment on the loan, April 1, 1987.

The speaker for the dedication service was G. E. Jolly, retired former director of missions for Panola County, and also served as interim pastor at Harmontown Church. J. Don Stanfill, director of missions for Lafayette and Marshall Counties, and former pastor of Harmontown, led the dedication prayer of the pastorium following the noteburning ceremony.

Pictured, left to right, are Stanfill; Marvin Brown, chairman of deacons and church treasurer; Grubbs; Broadfoot; Jolly; and Tom Wright, chairman of building and grounds committee.



Jo Ann and Bradley Pope

### Popes will lead conference in Europe

Bradley and Jo Ann Pope will lead a marriage enrichment conference at the Summer Assembly of the European Baptist Convention in Interlaken, Switzerland, July 11-16.

Bradley is staff counselor at the Shepherd's Staff Counseling Center in Jackson and Jo Ann is employed with the State Department of Rehabilitation Services. They have conducted marriage enrichment retreats for churches in Mississippi, Louisiana, Georgia, Texas, and Indiana.

### Mississippi Baptist activities

July 10-11 GA Grandmother/Granddaughter Weekend; Camp Garaywa; 4 p.m., 10th-11 p.m., 11th (WMU)

Antioch Church, Jasper Association, has called Carey E. Bass as pastor. He has served as interim pastor for Antioch since January, 1987. He became full-time pastor on May 24. Before he accepted the pastorate, he was employed at Clarke College, as Admissions Recruiter.



Bass is a graduate of Clarke College, Southwest Baptist University, and holds the master of divinity degree from New Orleans Seminary. His present address is Rt. 2, Box 165-B, Louin, MS 39338.

Ron Jenkins has resigned as minister of music of Alta Woods Church, Jackson. He and his wife, Melanie, are available for part-time, interim or revival offers statewide.

They reside at 171-B Cumberland Drive, Brandon, MS 39042, and may be contacted by phone at (601) 992-3248.

Rubin Herrin has resigned, effective June 7, as pastor of Faith Memorial Church, Poplarville. He is married to the former Shelia Palmer; they have two children, Chasidy, and Shawn. He is available for pastorate, supply, and interim work. Herrin may be contacted at Rt. 3, Box 330, Carriere, MS 39426 or phone (601) 798-6471.

## St Amant will highlight Senior Adult retreat

The last Senior Adult retreat for the summer is scheduled for August 18-22 with Penrose St Amant, Bay St. Louis, will be both the preacher and Bible teacher. St Amant is a retired seminary professor, and was dean and president, visiting professor and lecturer at a number of seminaries and colleges and a Bible expositor and preacher in conferences around the world.

The music team consists of Don McGregor, editor of the Baptist Record, Art Nelson, organist and Irene Martin, Harpersville, pianist. Nelson is retired business manager for the Convention Board, Martin in computer operator for the Baptist Record.

Two popular features from the adult I retreat will be repeated. Glen Pearson, retired Hattiesburg physician, will dialog with the group about

Mark Walker is the new minister of music and education at First Church, Winona. He was minister of music at Riverside Church, Pascagoula prior to his move to Winona in June.

He and his wife, Joy, have two children, Lisa and Marcus. Jerry Mixon is pastor.

Kermit Brann, Tupelo, is the interim pastor of Parkway Church, Houston. Brann assumed the duties as interim the first of June. Since his retirement from the active pastorate, he has served eight churches in Northeast Mississippi as interim.

Jack Hamel assumed his duties as pastor of Burch Hill Church, Jackson, June 21. He is a native of Jacksonville, Fla., and a graduate of Luther Rice Seminary. He also graduated from Reformed Theological Seminary, Jackson, where he earned a master of divinity degree.

He has served churches in Arkansas and Florida.

Hamel is married to the former Brenda Duncan of Jacksonville, Fla. They have three children, Stephanie, Heather, and Melanie.

Axtell Church, Axtell, Tex. has called Merrill Hawkins Jr. as pastor. Hawkins, a 1985 graduate of Baylor University and a student at Southwestern Baptist Seminary, is a native of Starkville and a former interim pastor at Self Creek Church, Starkville.

maintaining good health in the senior years and Ethel McKeithen, retired WMU consultant, Jackson, will hold conferences and demonstrations on crafts. Senior adults are encouraged to bring crafts for display. Glen Pearson will instruct those interested in a special kind of art work.

Conferences will be lead by W. L. Howse III Sr., adult consultant, Nashville, and by Tom Williams, Margaret Hensley, Ethel McKeithen, and Don McGregor all of Mississippi.

The conference begins at supper Aug. 18 with registration following 1:30 p.m. and closes with breakfast, Aug. 22. The uniform conference cost including meals and lodging for five days is \$109.25 per person. Reservations should be made by writing Frank Simmons, Manager Gulfshore Baptist Assembly, Pass Christian, MS 39571 with a \$30 deposit per person.

## Carey music students plan reunion for July 17-19

HATTIESBURG, Miss. — A reunion for all music students attending William Carey College during the Winters Era (1956-1979) is planned for July 17-19. Donald Winters is dean emeritus of Carey's school of music, and his wife, Frances Winters, is professor emerita.

Registration is scheduled for Friday night, July 17, at 6 p.m., followed by a banquet and program.

Saturday's events include a continental breakfast from 9-10 a.m., a chorale rehearsal/sing from 10 a.m.-noon, a video rehearsal from 1:30-3 p.m., family fellowship time from 3-5

p.m., and group attendance to the Carey Dinner Theatre at 7 p.m.

On Sunday, a 9-10 a.m. warm-up time for the group's church performance will be conducted, and from 10:30-11 a.m. the alumni will sing for the worship services of First Church, Hattiesburg.

Cost for all activities is \$25 per adult.

For more information, call Donna Wheeler at (601) 582-6223 or Beverly Thames at (601) 264-3747; or write: Music Alumni Reunion, P. O. Box 204, Hattiesburg, MS 39401.

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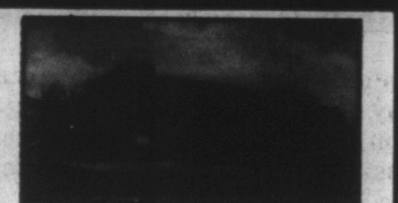
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# Just for the Record



Twin Lakes Church, (Hinds/Madison) broke ground for its new educational building, June 21. The planned new facility will contain 3,000 sq. ft. of Sunday School classrooms, a choir room and some addition to the present worship space. Pictured are members of the building committee, Kaye Porter, Pat

Reynolds, Woody Holt, Al Davis, and Bill Gordon, chairman and Harold Green, chairman of the Finance Committee and the Together We Build Steering Committee. Bill Stanford is pastor.

## Names in the News

David Bishop was ordained to the gospel preaching ministry, May 24, by Ecru Church, Ecru. Bishop is presently serving Springhill Church, Franklin, La. Pictured, are Bishop, (right) and Hal Bates, pastor of Ecru Church, (left).



Johnny N. Rakestraw from New Harmony Church, Blue Springs, recently surrendered to the gospel ministry. Rakestraw is a partner in the CPA firm of Nail, McKenny, Tate & Robinson. He is chairman of deacons at New Harmony Church.

Rakestraw and his wife, Donna, have four children; Natalie, Josh, Doug, and Jamie. He is a graduate of

the University of Mississippi and plans to do seminary work.

He is available for supply work or a permanent position as a full-time pastor, contact him at 1-534-6431, home or 534-7681, office. For more information contact, Charlie Ransier, pastor of New Harmony, 534-2169 or write P. O. Box 155, New Albany, MS 38652.

Lewis Nobles, president of Mississippi College, has been elected to serve as a member of the Commission on Colleges of the Southern Association of Colleges and Schools.

Mrs. Winnie Rickett Pearce, wife of the late J. Winston Pearce, writer-in-residence at Campbell University, Buies Creek, N.C., died June 21 in Middleton, N.Y., at the home of her daughter.

The funeral was held at First Baptist Church, Buies Creek.

She served as State Missionary Union President (Maryland) and as a member of the Executive Committee of the Woman's Missionary Union of the Southern Baptist Convention and of the California Baptist Convention.

Mrs. Pearce, the former Winnie Rickett of Andrews, N.C., married J. Winston Pearce at Tabernacle Baptist Church in Raleigh in 1936.

Surviving are his children, Patricia Dutton of Middletown, N.Y.; Paula Hinton of Buies Creek; and Perry Pearce of Santa Fe, N.M.; and five grandchildren.

## Revival Dates

Fentress (Choctaw): July 12-17; 7:45 nightly; Stan Ballard, pastor; Jonesboro, Ark., former pastor; Chester Church, evangelist; Miss Faye Worrell and Leon Wilson, music; H. L. Redd, pastor.

Pine Grove, Union: July 12-17; Sunday, 11 a.m., 7 p.m.; weekdays, 10:30 a.m., 7:30 p.m.; Frank Harmon, pastor, First, Newton, speaker; Ronnie White, Linwood, music; Curtis L. Guess, pastor.

Nola (Lawrence): July 12-17; regular services, Sunday morning; afternoon services; lunch served Sunday; services, Mon.-Fri., 7 p.m.; Curtis Roland, Lorena (Smith), evangelist; Mrs. Bonnie Brown, pianist; Clayton Hart, pastor and music director.

Calvary, Greenwood: July 12-17; Jim Nunnelee, evangelist; Glenn Davis, music; services, 7:30 p.m. nightly and noon services, Mon.-Fri.; Wayne G. Berry, pastor.

## Homecomings

Paynes, Charleston: July 12; 9:45 a.m., Sunday School; 11 a.m., morning worship service; 12 noon, fellowship meal; 2 p.m., afternoon of singing featuring the Barnett Family of Stanton, Tenn.; Gerald Shook, Water Valley, guest speaker; Silas Clements, pastor.

Malmaison (Carroll): July 12: Sunday School, 10 a.m., morning worship, 11 a.m.; guest speaker, former pastor, Larry Edwards; lunch will be served; singing after lunch by Emmanuel Seekers of Munford, Tenn.; Jerry W. Smith, pastor.

## 80th anniversary

Griffith Memorial Church, 519 West Silas Brown Street, Jackson, is celebrating its 80th anniversary with "A Service of Remembrance and Rejoicing" on July 12 at 2:30 p.m. Former pastor, Wilson Winstead, will be the featured speaker. A reception will follow the service.

## Senior Adult Corner

"The senior adult group Young at Heart; of Williamsville Church (Atlanta) visited the Manship House and Mynelle Gardens in Jackson. They had lunch at Coliseum Ramada Inn, June 9," says Catherine Pettit. Tom McCurley is pastor.

## Positions Available Wayland Baptist University Plainview, Texas

Wayland Baptist University announces the immediate opening of teaching positions in **Finance** and in **Marketing in its Division of Business**. Both appointments are effective in the fall of 1987.

Both require doctoral degrees, although ABD candidates will be considered. Preference will be given to candidates with experience in business/industry.

Successful candidates will be responsible for teaching undergraduate and MBA courses in the Division, as well as actively participating in development of Wayland's business program. Frequent contact with local business/industry can be expected.

**TO APPLY:** Contact Dr. Aline Arnold, chairman, Division of Business, Wayland Baptist University, Plainview, TX 79072; (806) 296-5521, ext. 355.

**APPLICATION DEADLINE:** July 25, 1987.



Effective July 12, 1987

CT	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
5	Joy of Music	Country Crossroads	Country Crossroads	Great Churches of America (I)	In Concert	Great Churches of America (II)	Moody Science
6	The Life of Jesus	Life Today	Life Today	Life Today	Life Today	Life Today	Cartoon
7	Changed Lives	Prime Time	Profiles	Word of the Week	Praise Song	Prayer	Sunshine
8	ACTS Methodist Hour	Shirley, the Bush	Shirley, the Bush	Shirley, the Bush	Shirley, the Bush	Shirley, the Bush	Lone Ranger
9	Come Alive	One in the Spirit	Catch the Spirit	This is Life	Joy in Concert	Christian Lifestyle	Bill Cosby
10	Light	What's Happening	What's Happening	What's Happening	What's Happening	What's Happening	Our David Wade
11	Great Churches of America (II)	Life Today	Life Today	Life Today	Life Today	Life Today	Plant
12	The Baptist Hour	Prime Time	Profiles	Word of the Week	Praise Song	Prayer	Jimmy Houston
1	Sunday Selection	COPE	COPE	COPE	COPE	COPE	Moody Science
2	Love Worth Finding	Psychiatry	Psychiatry	Psychiatry	Psychiatry	Psychiatry	Cartoon
3	Joy of Music	Shirley, the Bush	Shirley, the Bush	Shirley, the Bush	Shirley, the Bush	Shirley, the Bush	Lone Ranger
4	Catch the Spirit	Country Crossroads	Great Churches of America (I)	In Concert	Great Churches of America (II)	Country Crossroads	Bill Cosby
5	Light	What's Happening	What's Happening	What's Happening	What's Happening	What's Happening	Our David Wade
6	ACTS Methodist Hour	Shirley, the Bush	Shirley, the Bush	Shirley, the Bush	Shirley, the Bush	Shirley, the Bush	Lone Ranger
7	Gloria	Profiles	Word of the Week	Praise Song	Prayer	Prayer	Sunshine
8	Christian Lifestyle	Joy of Music	Catch the Spirit	This is Life	Joy in Concert	Christian Lifestyle	Bill Cosby
9	The Baptist Hour	Prime Time	Profiles	Word of the Week	Praise Song	Prayer	Jimmy Houston
10	Sunday Selection	COPE	COPE	COPE	COPE	COPE	Moody Science
11	Love Worth Finding	Psychiatry	Psychiatry	Psychiatry	Psychiatry	Psychiatry	Cartoon
12	Joy of Music	Shirley, the Bush	Shirley, the Bush	Shirley, the Bush	Shirley, the Bush	Shirley, the Bush	Lone Ranger
1	Catch the Spirit	Country Crossroads	Great Churches of America (I)	In Concert	Great Churches of America (II)	Country Crossroads	Bill Cosby
2	Light	What's Happening	What's Happening	What's Happening	What's Happening	What's Happening	Our David Wade
3	ACTS Methodist Hour	Shirley, the Bush	Shirley, the Bush	Shirley, the Bush	Shirley, the Bush	Shirley, the Bush	Lone Ranger
4	Gloria	Profiles	Word of the Week	Praise Song	Prayer	Prayer	Sunshine
5	Christian Lifestyle	Joy of Music	Catch the Spirit	This is Life	Joy in Concert	Christian Lifestyle	Bill Cosby
6	The Baptist Hour	Prime Time	Profiles	Word of the Week	Praise Song	Prayer	Jimmy Houston
7	Sunday Selection	COPE	COPE	COPE	COPE	COPE	Moody Science
8	Love Worth Finding	Psychiatry	Psychiatry	Psychiatry	Psychiatry	Psychiatry	Cartoon
9	Joy of Music	Shirley, the Bush	Shirley, the Bush	Shirley, the Bush	Shirley, the Bush	Shirley, the Bush	Lone Ranger
10	Catch the Spirit	Country Crossroads	Great Churches of America (I)	In Concert	Great Churches of America (II)	Country Crossroads	Bill Cosby
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3	The Baptist Hour	Prime Time	Profiles	Word of the Week	Praise Song	Prayer	Jimmy Houston
4	Sunday Selection	COPE	COPE	COPE	COPE	COPE	Moody Science

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Greenville	McCaw Cable	Ch 15
Hollandale	Broadband Cable	Ch 17
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Laurel	Laurel Community Cable	Ch 20

## For information contact:

Farrell Blankenship  
Miss. Bapt. Conv. Bd.  
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# Peace Committee Introduction — Sources of

Last issue the Baptist Record presented the Findings, Conclusions, and Recommendations of the Southern Baptist Convention Peace Committee, that was adopted at the convention last month in St. Louis. Those three sections were the main parts of the Peace Committee report.

In order for the readers to have the complete Peace Committee report, this week we are presenting the Introduction and the Sources of the Controversy. Though we presented the last part first in order to make the most important part available first, the addition of these sections will give readers the complete report.

**Report of the Southern Baptist Convention Peace Committee.**

**Introduction:** During the 1985 annual meeting of the Southern Baptist Convention in Dallas, June 11-13, 1985, a special committee was created to attempt to determine the sources of the current controversy in the Southern Baptist Convention and to make findings and recommendations to resolve it. The motion, overwhelmingly adopted, says:

"With gratitude for God's bountiful blessings on us as Southern Baptists and with recognition of our unparalleled opportunity to confront every person on earth with the Gospel of Christ by the year 2000 and with acknowledgement of divisions among us, which if allowed to continue, inevitably will impede our progress, impair our fellowship and imperil our future, and after much prayer, we offer the following motion:

That a Special Committee be authorized by this Convention, in session, in Dallas, June, 1985; and

That this Committee seek to determine the sources of the controversies in our Convention, and make findings and recommendations regarding these controversies, so that Southern Baptists might effect reconciliation and effectively discharge their responsibilities to God by cooperating together to accomplish evangelism, missions, Christian education and other causes authorized by our Constitution, all to the Glory of God. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35) (John 17:21); and

That this Committee follow the 1963 Baptist Faith and Message Statement in regard to theological issues, and operate within the Constitution and Bylaws of the Southern Baptist Convention; and

That to accomplish its work, this Committee shall recognize the role of trustees and shall work with and through appropriate Boards, Commissions and Agencies of the Southern Baptist Convention. This Committee shall report on the progress of its work to each meeting of the Executive Committee. The Trustees, Boards, and Agencies of the Southern Baptist Convention, and their officers and employees, shall fully cooperate with the Committee to accomplish the purposes outlined in this motion; and

That staffing and professional advice for this Committee shall be in accord with the Business and Financial Plan of the Southern Baptist Convention. Funding shall come from Cooperative Program funds received by the Executive Committee as a

priority item before the percentage division and allocation of the Southern Baptist Convention Cooperative Program Allocation Budget; and

That the Committee may conduct its business in open sessions, and may hold public hearings, but, the Committee may also hold executive sessions to accomplish its work; and

That any vacancy, or vacancies, on the Special Committee be filled by the Executive Committee at its next meeting after such vacancy occurs. In the filling of any such vacancy, balance of representation shall be maintained; and

That the Committee may make its final report and recommendation to the 1986 Southern Baptist Convention and request that it be discharged, or the Committee may make a preliminary report to the 1986 Convention and may recommend that the Special Committee be continued in existence for an additional year, in which instance, the Committee shall make its final report and recommendations to the 1987 Southern Baptist Convention; and

That all Southern Baptists be urged to exercise restraint, to refrain from divisive action and comments, and to reflect Christian love, while this Committee is doing its work; and

That the following persons be designated to serve on the Special Committee:

Charles G. Fuller, Chairman  
Harmon M. Born  
Doyle E. Carlton, Jr.  
Mrs. Morris H. Chapman  
\*William O. Crews  
Robert E. Cuttino  
Mrs. A. Harrison Gregory  
Jim Henry  
William E. Hull  
Herschel H. Hobbs  
Albert McClellan  
Charles W. Pickering  
William E. Poe  
Ray E. Roberts  
Adrian P. Rogers  
\*Cecil E. Sherman  
John Sullivan  
Daniel G. Vestal  
Jerry Vines  
Edwin H. Young  
\*Charles F. Stanley  
\*W. Winfred Moore

\*NOTE: William O. Crews was elected president of Golden Gate Baptist Theological Seminary October 13, 1986, but was asked to remain as a member; Cecil E. Sherman resigned from the Special Committee Oct. 22, 1986, and was replaced by Peter James Flammig; Charles F. Stanley and W. Winfred Moore served by virtue of office as president and first vice president of the Convention, and were asked to remain after their terms of office expired.

Since its creation, the Peace Committee has met 14 times. Following each meeting, a report was given to Southern Baptists by Chairman Charles G. Fuller through the denominational news service, Baptist Press.

In keeping with its assignment, the Peace Committee has determined what it believes to be the primary sources of the controversy, has made findings in reference to those sources and, in this report, is making recommendations as to possible ways to effect reconciliation.

## I. Sources Of The Controversy

During its first meeting, the Peace Committee determined the primary source of the controversy is theological differences, but found there are political causes as well.

**Theological sources:** In meeting after meeting of the Peace Committee, talk turned to the nature of inspiration of the Scriptures, often to the point of preempting the committee's established agenda. Gradually, it became clear that while there might be other theological differences, the authority of the Word of God is the focus of differences. The primary source of the controversy in the Southern Baptist Convention is the Bible; more specifically, the ways in which the Bible is viewed.

All Baptists see the Bible as authoritative; the question is the extent and nature of its authority. The differences in recent years have developed around the phrase in Article I of the Baptist Faith and Message Statement of 1963, that the Bible "has . . . truth without any mixture of error for its matter . . ."

The action which created the Peace Committee instructed it to follow the Baptist Faith and Message Statement of 1963 in regard to theological issues. Although the statement includes a Preamble and seventeen articles, the committee has focused primarily on Article One, "The Scriptures."

"The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. It reveals the principles by which God judges us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. The criterion by which the Bible is to be interpreted is Jesus Christ."

Dr. Herschel Hobbs, a member of the Peace Committee and chairman of the committee which wrote the 1963 Baptist Faith and Message Statement, explained the phrase "truth without any mixture of error for its matter . . ." by reference to II Timothy 3:16 which says, "all Scripture is given by inspiration of God." He explained: "The Greek New Testament reads 'all' — without the definite article — and that means every single part of the whole is God-breathed. And a God of truth does not breathe error." Dr. Hobbs made the comments during the 1981 annual meeting of the Southern Baptist Convention in Los Angeles, California.

Using Article I of the Baptist Faith and Message Statement of 1963 as a yardstick, Peace Committee subcommittees visited each of the Southern Baptist seminaries and five other agencies: the Foreign Mission Board, the Home Mission Board, Baptist Sunday School Board, Historical Commission and Christian Life Commission. Following those visits, the committee adopted a "Statement on Theological Diversity."

"The Peace Committee has completed a preliminary investigation of the theological situation in our SBC

seminaries. We have found significant theological diversity within our seminaries, reflective of the diversity within our wider constituency. These divergencies are found among those who claim to hold a high view of Scripture and to teach in accordance with, and not contrary to, the Baptist Faith and Message Statement of 1963.

Examples of this diversity include the following, which are intended to be illustrative but not exhaustive.

(1) Some accept and affirm the direct creation and historicity of Adam and Eve while others view them instead as representative of the human race in its creation and fall.

(2) Some understand the historicity of every event in Scripture as reported by the original source while others hold that the historicity can be clarified and revised by the findings of modern historical scholarship.

(3) Some hold to the stated authorship of every book in the Bible while others hold that in some cases such attribution may not refer to the final author or may be pseudonymous.

(4) Some hold that every miracle in the Bible is intended to be taken as an historical event while others hold that some miracles are intended to be taken as parabolic.

The Peace Committee is working earnestly to find ways to build bridges between those holding divergent views so that we may all legitimately coexist and work together in harmony to accomplish our common mission. Please pray that we may find ways to use our diversity to win the greatest number to faith in Christ as Savior and Lord."

Early in its second year, the Peace Committee continued to discuss theological concerns, including the fact that there are at least two separate and distinct interpretations of Article I of the Baptist Faith and Message Statement of 1963, reflective of the diversity present in the Convention. One view holds that when the article says the Bible has "truth without any mixture of error for its matter," it means all areas — historical, scientific, theological and philosophical. The other holds the "truth" relates only to matter of faith and practice.

The Committee discussed whether the faculties of the SBC seminaries adequately reflect the views of many Southern Baptists who believe in the first interpretation. A Peace Committee subcommittee met with the six seminary presidents to communicate the need for the facilities to reflect the beliefs of these Southern Baptists.

In October, 1986, the Peace Committee held a prayer retreat at Glorieta Baptist Conference Center near Santa Fe, New Mexico, attended by the Peace Committee and leaders of all national agencies. During that meeting, the seminary presidents presented a statement of their intentions which has become known as the "Glorieta Statement."

"We, the presidents of the six SBC seminaries, through prayerful and careful reflection and dialogue, have unanimously agreed to declare these commitments regarding our lives and our work with Southern Baptists.

We believe that Christianity is supernatural in its origin and history. We repudiate every theory of religion

which denies the supernatural elements in our faith. The miracles of the Old and New Testaments are historical evidences of God's judgment, love and redemption.

We believe that the Bible is fully inspired; it is 'God-breathed' (II Tim. 3:16), utterly unique. No other book or collection of books can justify that claim. The sixty-six books of the Bible are not errant in any area of reality. We hold to their infallible power and binding authority.

We believe that our six seminaries are fulfilling the purposes assigned to them by the Southern Baptist Convention. Nevertheless, we acknowledge that they are not perfect institutions. We recognize that there are legitimate concerns regarding them which we are addressing.

We commit ourselves therefore to the resolution of the problems which beset our beloved denomination. We are ready and eager to be partners in the peace process. Specifically:

(1) We reaffirm our seminary confessional statements, and we will enforce compliance by the persons signing them.

(2) We will foster in our classrooms a balanced, scholarly frame of reference for presenting fairly the entire spectrum of scriptural interpretations represented by our constituentcies. We perceive this to be both good education and good cooperation.

(3) We respect the convictions of all Southern Baptists and we repudiate the caricature and intimidation of persons for their theological beliefs.

(4) We commit ourselves to fairness in selecting faculty, lecturers and chapel speakers across the theological spectrum of our Baptist constituency.

(5) We will lead our seminary communities in spiritual revival, personal discipleship, Christian lifestyle and active churchmanship.

(6) We will deepen and strengthen the spirit of evangelism and missions on our campuses while emphasizing afresh the distinctive doctrines of our Baptist heritage.

(7) We have scheduled for Southern Baptists three national conferences.

A Conference on Biblical Inerrancy — \*1987

A Conference on Biblical Interpretation — 1988

A Conference on Biblical Imperatives — 1989

\*NOTE: The first conference, focusing on biblical inerrancy, was held at Ridgecrest Baptist Conference Center May 4-7, 1987, with more than 1,000 in attendance.

We share these commitments with the hope that all Southern Baptists will join us in seeking "the wisdom from above" in our efforts toward reconciliation:

"The wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity" (James 3:17).

The Peace Committee affirmed the Glorieta Statement and ceased its official inquiry, referring unanswered questions and unresolved issues back to the administrators and trustees of Southern Baptist Theological Seminary, Southeastern Baptist Theological Seminary and Midwestern Baptist Theological



# controversy

Seminary, hoping the results of their actions would be satisfactory to the Convention-at-large.

During the Committee's December, 1986, meeting, additional questions arose as to the meaning and the implementation of the Glorieta Statement.

The seminary presidents report that their efforts to implement the Statement have included an effort to recruit conservative scholars to fill faculty vacancies, expansion of reading lists, invitations to conservative scholars to address chapel and other events, a commitment to treat all persons fairly and expanded evangelistic and missions activities on campus.

The question for the majority of the Peace Committee, however, remains not whether there is diversity in the Southern Baptist Convention but how broad that diversity can be while still continuing to cooperate.

**Political sources:** In the opinion of the Peace Committee, the controversy of the last decade began as a theological concern. When people of good intention became frustrated because they felt their convictions on Scripture were not seriously dealt with, they organized politically to make themselves heard. Soon, another group formed to counter the first and the political process intensified.

The Peace Committee, primarily through its Political Activities Subcommittee, has studied charges and counter charges regarding political activity. It has looked at many issues, including:

Re-structuring the Constitution and Bylaws of the Southern Baptist Convention to limit the appointive powers of the president; restructuring the way in which the annual meeting is held, specifically shifting the pre-convention meetings to post-convention meetings; cooperation between the Pastors' Conference and the SBC Forum; discussing the coverage of personalities and issues in the controversy by the official and unofficial news media outlets; the use of descriptive terms and labels for the various groups; "de-politicizing" the Convention by asking the various groups to "standdown" from political activities; instituting stricter means

of messenger registration and voting to prevent misuse of the registration and voting processes at annual meetings.

A primary area of discussion was charging the Constitution and Bylaws of the Convention to restrict the appointive powers of the president. However, the majority of the committee's members feel the basic Convention structure has served Southern Baptists well and should now be changed.

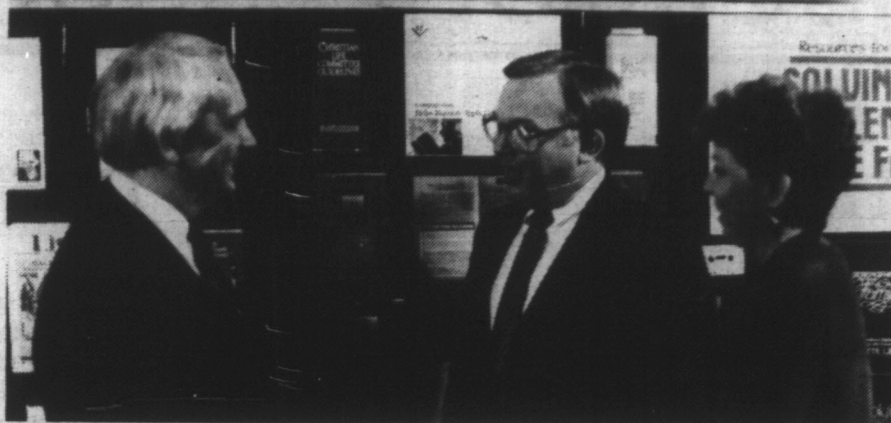
The Committee investigated numerous charges of political malfeasance and voter irregularity. It heard a detailed report, complete with statistical analysis, on messenger participation at annual meetings, presented by the SBC Registration Secretary and Convention Manager, as well as the chairman of a special study committee appointed by the SBC Executive Committee. Although the reports included isolated instances of registration and ballot abuse, there was no evidence of widespread or organized misuse of the ballot by any political group and no evidence of massive voter irregularities related to annual meetings.

The Political Activities Subcommittee, as well as a special ad-hoc committee, dealt with the question of a parliamentarian for the annual meeting. The matter was deferred in 1986, because then SBC president Charles F. Stanley appointed a certified parliamentarian to assist him at the Atlanta annual meeting. The Committee is recommending a new bylaw be prepared concerning the appointment of a certified parliamentarian and two assistant parliamentarians for the annual meeting.

A special subcommittee also looked into the possibility of "negative designation" or "selective support" of agencies through the Cooperative Program, but concluded that a change in the basic structure of the unified giving plan would not provide significant help in resolving the crisis.

Some of the issues have been brought forward as recommendations from the Peace Committee. Others were not deemed sufficiently significant to warrant recommendations at this time.

OF THE SOUTHERN BAPTIST CONVENTION



Larry Baker, left, visits with Paul and Sandy Jones. Baker is the new head of the SBC Christian Life Commission. Paul Jones is executive director of the Mississippi Christian Action Commission.

## Campus minister urged, "Look and listen to God"

**ST. LOUIS —** Nearly 200 persons attending the two-day annual meeting of the Association of Southern Baptist Campus Ministers were challenged to help college students with their spiritual struggles.

In the opening session, Glenn Hinson, professor of church history at Southern Seminary, Louisville, Ky., urged the ministers to "look and listen to God" in all types of situations and places and be ready to accept it.

"Christians often associate God's grace only with acquittal of sin, but grace also encompasses the presence, power, and love of God in our lives," he said.

"Don't try to manipulate grace. It is a gift from God. We need to let down like a swimmer to discover the buoyancy of God's presence, power, and love."

In another major address Scott Walker, pastor of First Baptist Church, Charleston, S.C., advised counselors of college students that life's dreams are always in tension because every person's life consists of four "quadrants" of dream components: vocation, avocation, relationships, and philosophy of life or theology.

"Help college students struggle with the concept of the will of God" in their lives, he suggested. "God uses the life dream to show us his will."

In a later session Temp Sparkman, professor of religious education and church administration, Midwestern Seminary in Kansas City, Mo., told

conferees that "God is the source of creative energy that brings us into being and sustains the world."

"God moves toward us in loving care and we respond by giving back to God," he said.

Sparkman said that some people simply go through the motions of religious ritual.

"Without this mutual relational exchange between God and humanity, spirituality is cold and dead and results in idolism."

Bob Ford, president of the association, told members the future of campus ministry is bright. "While the storms of controversy rage around us, we must be a haven for those who are committed to campus ministry. We must not let controversy detract us," he said.

Observing that ministry to college students "is resurgent in the churches," Ford, who is campus minister at Jacksonville State University in Jacksonville, Ala., urged his fellow members to "maintain ministries that develop citizens of the world who will share Jesus Christ with their world."

Officers elected for 1987-88 include Arliss Dickerson, Jonesboro, Ark., president; Hal Burke, Orlando, Fla., president elect; Adam Hall, Martin, Tenn., vice president for membership; Sylvan Knoblock, Charleston, Ill., vice president of administration; Bob Hall, Knoxville, Tenn., vice president for publications; and Raye Nell Dyer, Galveston, Texas, vice president for programs.

BAPTIST RECORD PAGE 13

Thursday, July 9, 1987

## Broadcasters present awards to churches

The first annual Mississippi Baptists in Broadcasting meeting held recently presented awards to a number of Mississippi churches for outstanding work in radio and television. The entrees from churches were judged by professionals in the field of radio and television.

The awards were presented at a luncheon by Farrell Blankenship, director, Department of Broadcast Services, Mississippi Baptist Convention Board and Jimmy Allen, president, SBC Radio and Television Commission.

The award, name of the church winning the award and title of the winning program follow:

**Best Program — Missions/Evangelism:** Poplar Springs Drive Church, Meridian, "Good News Special";

**Best Program — Church Musicals:** Calvary Church, Jackson, "The Messiah";

**Best Program — Human Interest:** First Church, Hattiesburg, "The Sword, with guest Kim McGuffie";

**Best Spot In Television — (TIE):** First Church, Brandon, "Family to Church"; Calvary Church, Jackson: "Kids — Super Tuesday";

**Best Spot In Radio:** Morrison Heights Church, Clinton, "A Little Good News";

**Creative Use Of Television:** First Church, Hattiesburg, (Tie between two programs from the same church) "Pediatric Pals" "Cable Six — 1976-1987."

## Wallace will seek to recruit missionaries

Southern Baptist missionary Karl W. Wallace of Jackson has joined the Foreign Mission Board's Missionary

Enlistment Department for a year. In his temporary job he will travel around Mississippi, challenging pastors to consider becoming foreign missionaries. Then in June 1988 he plans to return to field work in Peru.

Constantly, the greatest need overseas is for preachers, according to FMB staffers, with about 300 requests for preachers made yearly. Yet only about one in four such requests are filled.

An oft-repeated statistic is that about 95 percent of Southern Baptist pastors stay in the United States where only five percent of the world's five billion people live.

"It is hard to believe that the Lord of the harvest who has opened so many doors for us would call so few," said Bill Morgan of the FMB's enlistment department. "Surely God is calling many who have not yet heard."

Wallace's furlough address is 785 East Northside Drive, Jackson, Miss. 39206. He can be contacted by telephone at (601) 366-7033.



Wallace

## Evangelists elect Swimmer as officer

**ST. LOUIS —** Southern Baptist evangelists should "lick the boots of men like Adrian Rogers and Bailey Smith for helping to swing the SBC back to a conservative mood," the newly elected president of the Conference of Southern Baptist Evangelists said.

Howard Linginfelter, a vocational evangelist from Alcoa, Tenn., claimed Rogers and Smith have helped bring a "new day in the Southern Baptist Convention."

His remarks came during the business session of the evangelists' conference on the eve of their annual conference.

Linginfelter made his statement when presenting a resolution expressing "sincere gratitude" to the SBC

Committee on Order of Business for including several vocational evangelists and singers on the 1987 SBC program.

Linginfelter added, "Who would have thought 10 years ago that evangelists would be on the SBC program. It is truly a miracle of God."

The 1987 president, Rudy Hernandez, an evangelist from San Antonio, Texas, echoed Linginfelter's statements and added that he was grateful that evangelists also were included on the 1987 Southern Baptist Pastors' Conference program.

The evangelists also affirmed 15 statements dealing with integrity in the wake of the PTL and Oral Roberts controversies, and elected officers for 1988.

By a unanimous vote, the 250 who

attended the banquet and business session went on record affirming and accepting the Amsterdam Affirmations as "our biblical standard for spiritual accountability."

The 15 statements are taken from Billy Graham's book "A Biblical Standard for Evangelists" which were affirmed by 12,000 evangelists from around the world who attended Amsterdam '83 and '86, sponsored by the Billy Graham Evangelistic Association to help train evangelists.

The statements range from confessing Jesus Christ as God to have Christians join evangelists in prayer to work for peace in the world.

The evangelists also passed a resolution calling on the Home Mission Board to give greater consideration to the needs of vocational

evangelists and singers in planning for conventionwide simultaneous revivals in 1990.

Officers elected for 1988 in addition to Linginfelter included Jay Strack, Ft. Myers, Fla., vice president; Bob Kendig, Memphis, Tenn., secretary-treasurer; Jerry Swimmer, Iuka, Miss., music director; John Bos, Orlando, Fla., assistant music director; Delton Dees, St. Louis, Mo., parliamentarian; Ike Reighard, pastor, New Hope Baptist Church, Fayetteville, Ga., pastor advisor; and Tom McEachin, Home Mission Board liaison staff member.

The conference also recognized Melvin Wise of Atlanta, Ga., for 27 years of service and Leonard Sander-son of Pineville, La., for 31 years.



# SUNDAY SCHOOL LESSON COMMENTARIES

## "Perhaps these seven churches reflect your church"

By Rex Yancey

Revelation 2:1-7; 3:14-16, 19-22

The purpose of the book of Revelation was to confront two problems faced by Christians. One was an internal problem. There seems to have



Yancey

been an insidious doctrine that had entered the church that later came to be known as gnosticism. Gnosticism was a basic philosophical dualism. Everything was divided into two parts, spirit and matter. Spirit was essentially good; matter was essentially evil. This philosophy invaded the church and almost took it over.

The second problem confronted by these Christians was an external problem. The Christians were being persecuted for their faith in Jesus Christ. Domitian was the first of the Roman emperors who actually opposed

### BIBLE BOOK

Christianity.

John had a vision of the sovereign God and the resurrected Christ while exiled on the isle of Patmos. This experience showed John that God is going to encourage Christians to remain firm in the face of opposition, whether that opposition is doctrinal or physical.

John pictures Christ as in the midst of his churches. The number seven is significant in that it stands for completeness. This message was not only for the churches of Asia (there were more than seven), it is a message to all churches of all ages.

"Preacher, we have a singing church."  
"Preacher, we have a giving church."  
"Preacher, we have a missionary church."  
These quotes suggest to us that each church has a reputation. My heart is saddened when I hear

of a church being a "fussing or fighting" church. Churches are known for such things as "running off the preacher" and "harboring false doctrine." Churches should have a reputation for love, truth, compassion, evangelistic fervor, etc. What kind of reputation does your church have? Don't take your own word for it. Visit with people in your community, listen with an attentive ear, and you will soon find out its reputation.

Perhaps these seven churches reflect your church. Smyrna and Philadelphia have nothing but praise. Sardis and Laodicea have nothing but blame. Ephesus, Pergamos, and Thyatira have both praise and blame mixed.

One day our Lord is going to receive a church without spot or blame. The fact that we live in the "not yet" is not a good excuse for us to use to keep from having a church that will honor its Lord. If we are going to sing "I'm going home by way of the cross," we must also sing "then I bid farewell to the ways of the world." If we

are going to sing "when I survey the wondrous cross," we must also sing "all the vain things that charm us most, we sacrifice them to his blood." If we are going to sing "my Jesus, I love thee," we must also sing "all the follies of sin I resign."

There is no scale that can weigh the impact of a Christ honoring church within the life of the community. There is no yardstick long enough to measure the impact of a Christ honoring church upon the family. What a joy it is for me to enter the doors of the church with my family. As imperfect as it is, "I had rather be a doorkeeper in the house of my God than to dwell in the tents of the wicked."

As Christians we must realize that Christ knows what kind of church we have. We are to seek to make it a better church for his glory. One way to do that is to continue growing in grace ourselves. Better church members make better churches.

Rex Yancey is pastor, First Church, Quitman.

## Paul shows a new way of living

By Julian W. Fagan III

Romans 6:1-14

Do you believe in the doctrine "once saved, always saved?" If so, does it make you comfortable? Apparently, many Baptists accept the doctrine as a conscience-easer, "Since I am saved, my lifestyle is forgiven; God's grace will cover my sins." It is a similar attitude that Paul condemns. His response is literally, "May it not (never) be," or "By no means," or "God forbid!" (v. 2). His reason is simple, "We died to sin."



Fagan

This death to sin is the experience of every true believer, and sin cannot be the element in which he continues to live. For a believer to continue to live in sin is a moral impossibility. Mind you, believers commit sins; sin is not yanked

### UNIFORM

from the believer's heart, but the will of the believer to sin is broken. He no longer craves sin but cries to cease it. The illustration given is baptism, which in New Testament times so closely followed conversion that the two were considered to be part of one event. This is not baptismal regeneration but regeneration symbolism. Baptism graphically depicts the results of union with Christ through faith — crucifixion leading to death and burial.

The self of the unregenerate believer, what we once were in our pre-Christian state, our body of sin, was crucified, died, and was buried with Christ (v. 1). Participation in baptism should reflect to the candidate and congregation this meaning and symbolism in the initiatory rite of self-identification with Christ and the people of God. That is why the form of

the ceremony (immersion) has such dramatic meaning. Death cancels claims, severs relationships, ends bondage. Death of the slave ends his capacity to execute the orders of his wicked master. But, he comes from the water as Christ came from the grave, with victory over Death, victory over sin. Christ's resurrection brought death to Death; the believer's being raised brings victory to life. And to live he is, not in the bondage of sin, but in the freedom of life to God.

The victory is engaged by becoming a different kind of slave — to righteousness. One does it, Paul says, three ways. First, recognize it (v. 11). He means consider it so, admit it, face it, affirm it, establish it, count yourself so! It is an act of the mind. It is not pretending to be. It is claiming the reality of Jesus' victory in you. God counts you forgiven, sins vanquished, positioned dead to sin.

Second, apply it (v. 12). Do not let bodily

desires rule you. The body is the sensual receiver of one whole realm of God's blessings. Bless the body, for it is good (which is one reason it shall be resurrected), but do not let the temptations which reach you through it cause you to be a weapon for wickedness.

Third, offer yourself and that redeemed body to God (v. 13). This is a conscious act of the mind and will. It is an action that is to be undertaken decisively. Do it, and do it completely. It should be done now. Well-worn believers will tell you it also must be done daily.

To do so is to move to life; it is to become righteous. Theologians might call this progressive righteousness or sanctification. With this progress toward true living comes the promise of God, "Sin shall not be your master." God does not merely promise, praise him, he has shown us how and empowered us to live a new way.

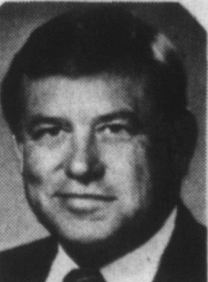
Julian W. Fagan III is pastor, First, Pontotoc.

## Paul's example trains Christian leaders

By Al Finch

Acts 20:18-21, 27-35

The most tender passage of Christian relationship may be the meeting of Paul with the leadership of the Ephesian Church at the seaport town of Miletus (Acts 20:22-26, 36-38). The pressure of travel required that Paul's last instruction to Ephesus be through the leadership of the church. He was equipping a nucleus, whose teaching ministry involved the entire church. This is the pattern Jesus used with the training of



Finch

disciples to send out on larger teaching missions (Mark 6:7-13).

PAUL'S EXAMPLE AS TEACHER is seen in verses 18-21. He served humbly even in tribulation and tears (verse 19). The great teacher "did not shrink" from the declaration of any

### LIFE AND WORK

teaching that was profitable. The basis of his teaching grew out of his experience with God. Both "teaching" and "testifying" are used to describe the message of Paul at Ephesus. The words suggest a personal involvement in the message. Paul's teaching was public and private to suggest the method for us. The universality of the message is seen in declaration "both to Jews and to Greeks." Repentance and faith are the basis of the messages (verse 21).

THE TEACHER'S TASK is made clear in verse 28-32. The leaders of the Church at Ephesus had a tremendous responsibility. Their roles had been given them by the Holy Spirit. Paul's advice to them is quite clear.

First, learn and live the lessons to be taught.

"Take heed to yourselves" is good advice for any teacher. The biblical question for teachers is, "You . . . who teach others, will you not teach yourselves?" (Rom. 2:21) An effective teacher teaches out of the reservoir of his own learning and experience. One can not give out more than has been taken in. Christian teachers must be sure of a daily experience with God through Jesus Christ.

Further, care should be taken for "all the flock." The Christian teacher has an obligation to all whom the spirit of God has made them responsible. Winning people to Christ is but the first step in discipleship. The church is to care for those won as individuals. The Holy Spirit has made the leaders "guardians" of those within the church.

Again, the Christian teacher is "to feed." Growth in the church or with individuals is dependent upon nourishment. As the old adage goes: "We are to feed the sheep not shear them." Paul's encouragement "to feed" grows

out of his example of "declaring unto you the whole counsel of God." Feeding demands proper diet. The "word of his grace" is "able to build you up." Those built up become participants in the work of the church (verse 32). The J. B. Phillips translation says the built up are given "your place among all those who are consecrated to God."

Finally, the Christian teacher is to "be alert." The vigilance is to be "ceaseless, night and day," and compassionate "with tears." (verse 31) This need for watchfulness grows out of the emphasis of the church. The enemies will come from without and within the fellowship of the church (verses 29-30).

THE PRINCIPLE OF CHRISTIAN MINISTRY is given in verse 35. Paul gives a statement of Jesus that is recorded nowhere else: "It is more blessed to give than to receive." This eternal principle encourages the Christian teacher to continue faithfully his work.

Al Finch is pastor, First, Greenwood.



# THE VILLAGE VIEW



## The Baptist Children's Village

Paul N. Nunnery, Executive Director

P. O. Box 11308, Jackson, MS 39213, (601) 922-2242

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Licensed by the State of Mississippi

## Gifts of Honor and Memory

A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hope-fully designed to further honor, with taste and respect, those who are and have been special to our special friends.

**May 28, 1987 -  
June 15, 1987  
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Mr. & Mrs. Millard Hubbard

## THE VILLAGE NEEDS HOUSEPARENTS

The Village has an acute need for Houseparents to work directly with children in supervision and guidance. We especially need female houseparents (preferably age 30 or above with no dependents).

**IF INTERESTED PLEASE CALL  
MR. HENRY M. GLAZE  
EXECUTIVE ASSISTANT, PROGRAMS  
(601) 922-2242**

## NEW BUDGET ADOPTED

The Board of Trustees, under the direction of Jimmy Hollingsworth, President met in the Board room on The India Nunnery Campus Tuesday, June 23, 1987 for their quarterly meeting. Fourteen of the fifteen elected Trustees were present. Among multiple items of business discussed Trustees evaluated carefully receipts and expenditures of the previous fiscal year, heard recommendations relative to needs and projections from Executive Director, Paul N. Nunnery, and adopted an operational budget goal of \$2,065,000.00 for the fiscal year July 1, 1987-June 30, 1988. This will call for \$5,657.53 daily to minister to six hundred different boys and girls.

The Village receives 16-18% of its annual budget via The Cooperative Program, the primary mission channel for Mississippi Baptists. Other sources of income include designated individual, group and church gifts, parental support, investment income and responses to a direct mail campaign to friends of The Village at Easter, Back to School and Christmas. Each year some devises and bequests supply part of the income.

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Forest Baptist Church  
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Girls  
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Tom & Ann Brittain  
Deceased WMU members of  
Whitesand BC  
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Prentiss  
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# Baptist Record

## South Carolina president: State presidents should take 'bridge building' rule

ST. LOUIS — Prayer requests for increased commitment to the Cooperative Program, for Partnership Missions, for churches in economic difficulty and for peace in the Southern Baptist Convention highlighted a Monday evening dinner meeting of the Baptist State Convention Presidents Fellowship prior to the Southern Baptist Convention last month in St. Louis.

The fellowship began in 1985 when Charles Pickering of Laurel, then president of the Mississippi Baptist Convention, contacted other state convention presidents to discuss ways to achieve reconciliation in the divided SBC.

The idea for the SBC Peace Committee, charged with the task of seek-

ing solutions to denominational controversy, grew primarily out of an April, 1985 prayer retreat of that group.

"Our desire is that this group not become a political organization," said Frank Gunn of Biloxi, president of the fellowship and convention president in Mississippi. "Our purpose is to promote fellowship, cooperation, and reconciliation within the convention."

Gunn said he considered it "premature" for the fellowship to respond directly to the Peace Committee report since it would not be released until Tuesday morning and would not be presented to the convention until Tuesday night. However, members of the group did express appreciation to

the Peace Committee for their work and pledged their support for efforts to "promote peace and harmony."

Flynn Harrell of Fort Mill, president of the South Carolina Baptist Convention, outlined three objectives adopted by state convention leadership in South Carolina that he suggested might be helpful to other states and to the national convention.

"First, we have committed ourselves to playing a bridge-building role, based on that which is best in our history, tradition and doctrine," said Harrell. Specific applications of that objective have included the avoidance of labels and "buzz words" and efforts to be even-handed in appointments to committees, boards and agencies.

"Second, we have tried to stress a larger role for the laity and to give encouragement to a strengthened use of lay people through our limited power of appointments," Harrell continued. "Finally, we have placed a renewed emphasis upon integrity," he said, noting the need to admit where problems exist and to take measures to correct past mistakes.

Harrell's neighbor to the north, SBC Peace Committee member and North Carolina Baptist Convention President William Poe of Charlotte also stressed the need for "bridge-building." Poe said that in his state efforts have been made to bring pastors on both sides of the SBC controversy "eyeball to eyeball" with each other.

Jerry Oakley, president of the Tennessee Baptist Convention, said his state has the "dubious honor" of being home to many leaders on both sides of the SBC division.

"But we get along fine in our state," Oakley said. "Let us pray those feelings within the state are transplanted to the national level."

Several convention presidents from states that have traditionally relied on farming, agribusiness, and oil and gas production requested prayer for hurting people and for opportunities to minister to them.

A number of these same convention presidents pledged that, in spite of economic setbacks, their states remain committed to the principle of dividing Cooperative Program receipts on a 50/50 percentage basis between state needs and world missions through the SBC.

Convention presidents from "pioneer missions" areas expressed appreciation to established state conventions that have "partnered" with them, and several convention presidents from older, stronger state conventions testified about the blessing received by their churches through involvement in Partnership Missions on the home and foreign mission fields.

## Devotional Spiritual athletics

By Jerry Dale Patterson

As I travel around Oxford, it is a rare thing for me not to see someone running. This is an indication of the concern people have for physical health. We know some of the benefits of physical training. Running helps the lungs, the heart, the blood pressure, and the waistline (I certainly could use some help there). When you exercise regularly, you feel better. All of us, some more than others, are concerned about our physical fitness. Paul lived in a similar time as our own from this standpoint. The young men of his generation wanted to keep their bodies in the best possible condition. They were very interested in athletics. We have the Olympic Games to bear testimony to their interest in keeping their bodies in good shape.



Patterson

Paul referred to the exercises a person did to keep his body healthy in a letter to a young preacher, Timothy.

Notice what he said:

*Train yourself to be godly. For physical training is of some value but godliness has value for all things, holding promise for both the present life and life to come. I Timothy 4:7-8 (New International Version).* Paul was saying to Timothy to do some spiritual athletics as well as physical exercise. In connection with this thought, I want us to consider three questions.

The first question is, "Why are spiritual athletics important?" The answer is that they do much good. Physical training does some good. I have already mentioned some of the things it does. However, all physical training is transitory. It is good for here and now, but does nothing for eternity. In comparison to this, spiritual training does good both now and for eternity.

The second question is, "Since spiritual athletics are important, what are they?" The context of Paul's letter lists several things. One thing is living a life that is an example. Another is reading, the study of the Word of God. Another is encouragement. It involves teaching others. It certainly involves spending much time in prayer trying to determine the will of God for your life.

The third question is, "What are the results of spiritual athletics?" Again the context tells us. In I Timothy 4:16, Paul wrote:

*Persevere in them, because if you do, you will save both yourself and your hearers (New International Version).*

*It does something for you; it involves your salvation. This involves not only salvation for the next life, but salvation in this life. It means a completion, wholeness, a life that is pleasing to God. Moreover, it will result in the same things for others. We influence others for good or bad. Spiritual exercise will assure that the influence is for good.*

Jerry Dale Patterson is pastor, Temple Heights Church, Oxford.

## Drummond urges recommitment to priority of evangelism

By Linda Lawson

NASHVILLE (BP) — Southern Baptists can have a future as great as their past in evangelizing the world, but it will require a hard look at the present and a "heart commitment" to the priority of evangelism, a seminary professor said.

"I cannot lead my students to lead people to Christ if I do not lead people to Christ," said Lewis Drummond, the Billy Graham professor of evangelism at Southern Seminary in Louisville, Ky. "They must see in us a commitment to action. Let's lay the foundation again."

Drummond spoke during the 96th anniversary observance of the Southern Baptist Sunday School Board on the board's contributions to evangelism.

He urged Southern Baptists to learn from the experiences of British Baptists and become relevant to today's world. Drummond, who taught at Spurgeon's College in London, said the strong evangelistic thrust of Baptists in Great Britain was blunted by urbanization, secularization, and humanism which also threaten the Christian movement in the United States.

"The Bible Belt days are gone," said Drummond. "We had better learn to cope."

Noting that the Bible Belt was "woven" out of the second great spiritual awakening in the early 1800s, Drummond said a key to the future is for Southern Baptists to seek revival, a "deep profound moving of the spirit."

"We've got the foundation. We've got the structure. We've got the commitment. I am convinced, if we can just get hold of God and never give in, our

future will be as great as our past," said Drummond.

Tracing the history of Southern Baptists and the Sunday School Board, Drummond said evangelism has been "the heartbeat and the heart cry."

"Evangelism has permeated every facet of the Sunday School Board up to the present moment," he said. He cited books published by the board including "Building the Standard Sunday School" by Arthur Flake in 1922, "Christian Witnessing" by Frank Leavell in 1932, "Using the Sunday School in Evangelism" by Leonard Sanderson in 1958 and "New Testament Evangelism" by Herschel Hobbs in 1960.

He noted the number of tracts produced by the board and distributed through churches increased from 3.2 million in 1944 to 13 million in 1953.

"Only God can record what the little tract has meant in evangelism," said Drummond.

He said the "Million More in '54" campaign led to inevitable quips by some, "keep them alive in '55."

"We did, you know. We reached the mountain peak in 1955 and 1956 in reaching people," he recalled.

At the same time, Drummond noted the number of Southern Baptists it takes to win one person to Christ in one year has increased from 20 to 43 since 1940. Also, he said, church growth experts have predicted flat or negative growth for the denomination in the next decade.

"We must seek God for a fresh touch from heaven upon us. That's what will give us an illustrious future."

Linda Lawson writes for the Sunday School Board.

## Presbyterians plan to move headquarters to Louisville

BILOXI, Miss. (EP) — Leaders of the Presbyterian Church (USA) voted here June 16 to move their denominational headquarters from New York and Atlanta to Louisville, Kentucky. The church will accept a businessman's offer of free office space overlooking the Ohio River.

Two church committees had recommended that Kansas City, Missouri, be chosen for the new headquarters, but that recommendation was rejected by a vote of 332-309.

David Jones, a chairman of the Louisville-based Humana Inc. hospital chain, offered the denomination an abandoned riverfront warehouse, and the community offered \$6.2 million for renovation of the space. A report from the church finance committee said that after 10 years the denomination would be able to own the Louisville building for one dollar, while the Kansas City proposal would have cost \$21.6 million.

The Presbyterian Church (USA), with three million members, is the nation's largest Presbyterian denomination. It was formed in 1983 by the merger of the New York-based United Presbyterian Church (USA) and the Atlanta-based Presbyterian Church (US).

The assembly took a step toward or-

dination of homosexuals by voting to undertake a study of human sexuality without prohibiting a recommendation that homosexuals be ordained.

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